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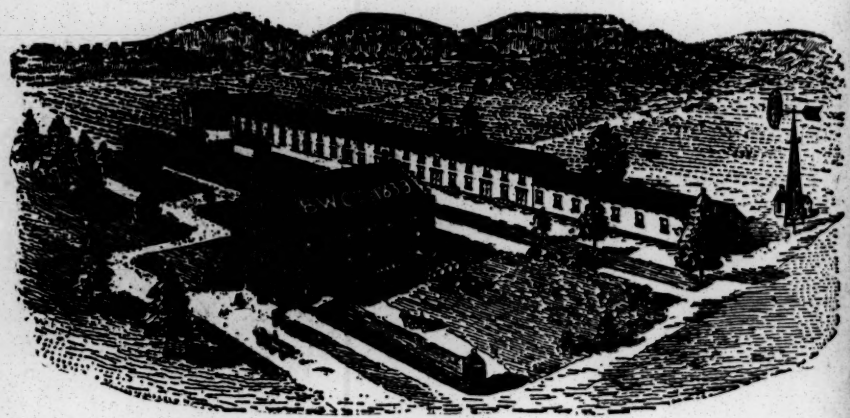

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THE ECCLESIASTICAL REVIEW

VOLUME 103.—AUGUST, 1940.—NO. 2.

THE PREACHING OF CHRIST.

WAS Jesus Christ an orator? It was not necessary for Him to be one. He came to die for man and secondly to teach him. He could have done both these things without oratory. But all available evidence indicates that He was a great orator.

In fact, if there is anywhere loveliness in this world, it is found in the character of Jesus Christ; and if any power in words, it is His Gospel. The priest must turn first to Him for instruction in preaching. It requires no apostolic love, nor devotion of a disciple to appreciate His mastery of thought and diction. A none too willing world acclaims them. Why? Because He said great things well; said them clearly, briefly, convincingly; said them powerfully and often beautifully. Not that He made oratory His goal, or surrendered to mere showy arts or to meretricious ornaments of rhetoric. His eloquence was homely yet majestic, cogent yet reserved, simple as well as sublime. That the pitifully incomplete record of His sayings rings with power and charm alone proves that.

From the beginning of His public life, when in the synagogue at Nazareth, He said, "Today is fulfilled the Scriptures in your ears," to His last dying word on the Cross, we find He uttered no trivial word, expressed no dull platitude. We may justly infer, too, that Jesus possessed a charm of voice and grace of manner consonant with the perfect Man He was, and with the dignity, simplicity and courtesy inherent in the Divine Personality. "No man spoke like this man." To have heard Him speak has been the dream of every Christian preacher since the Apostles.

But what more definitely are the qualities and traits of our Lord's preaching?

We must remember, as I have said, that the record is pitifully incomplete. Many divine lessons lingered in the Evangelists' minds only in larger outline, their details blurred by time and the rigors of apostolic life. In telling the story, they overlooked a hundred details we would have rejoiced to know:—the tone of voice, the telling glance or gesture, that illumined an obscure thought. The greater part of what He said was never written, and what was recorded suffered, as all oratory does, by being consigned to cold print, and by translation into foreign tongues.

The first prominent trait we observe is that when teaching He employed the simplest terms, spoke of ordinary occupations and events of daily life, and gathered analogies and comparisons from the world of nature and common experience. He talked to fishermen of their nets, to husbandmen of their fields and the fruits thereof, to townsmen of their houses and streets. His allusions were always well known to His listeners, dealing with things they saw, handled or dealt with frequently, as the weather, wine-skins, taxes and salt. His language was figurative but clear, colored, but precise; homely, in the original sense of the word, but beautiful. He drew simple pictures using the objects:

Rocks	Houses	Oxen	Men
Trees	Money	Sheep	Women
Flowers	Bread	Birds	Clouds
Fruit	Garments	Pearls	Rain
Streams	Candles	Barns	Lightning

Although simple, these pictures were exquisitely wrought, Every stroke of the brush was clear; there was none too many, and none was wasted.

With a command of the whole range of language, and all the philosophies, Christ's figures of speech and illustrations were such as these:

Vines and vineyard	Bride and bridegroom
Sheep and shepherds	Father and children
Sower and seed	Life and death

King and kingdom	Light and darkness
Fishermen and the sea	Health and sickness
Masters and servants	Hunger and thirst
Army and soldiers	Harvest and reapers.

For example, see how clearly and yet artfully He worked out the figure of the vine in John 25: 1-8:

> I am the true vine; and my Father is the husbandman. Every branch in me that beareth fruit, he will purge it that it may bear more fruit. Now you are clean by reason of the word I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you unless you abide in me. I am the vine: You the branches; he that abideth in me and I in him, the same beareth much fruit; for without me you can do nothing. If anyone abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you. In this is my Father glorified; that you bring forth very much fruit, and become my disciples.

A remarkable feature of His preaching was His constant use of figures of speech. Not that it was strange for Him to use the metaphor and the parable among imaginative, figure-loving orientals. St. Jerome, who lived amongst them said: "It is common among Syrians, and especially Palestinians, to add parables to their every lesson; so that what cannot be comprehended by the listeners through simple instruction, may be grasped through comparison and examples." [1]

Christ was speaking to the world. It might therefore surprise us to find many of His most solemn commands and revelations expressed in figures. Probably the depths and magnificence of mystical truths can only be adequately reached by figurative language. Explaining the necessity of Baptism, for example, He said: "Unless a man be born again of water and the Holy Ghost he cannot enter into the kingdom of Heaven." Announcing His impending Passion: "Amen, amen, I say to you, unless the grain of wheat falling in the ground die, it remaineth alone. But if it die it bringeth forth much fruit." —John 12: 24, 25.

[1] Comment. Matt. XVIII, Lib. 3.

The momentous choice of Peter as chief of the Apostles was made known in these words: "Thou art Peter and upon this rock I will build my Church, and the gates of Hell shall not prevail against it."—"Feed my lambs; feed my sheep." This is all imagery of the brightest sort, yet clear and profoundly expressive.

A favorite type of sermon was the parable. The parable is a story and a comparison, a similitude, which stimulates the mind to search for a hidden meaning or application. It is a lesson whose truth is embodied in a tale. The Good Shepherd, The Prodigal Son, The Sower and the Seed are the titles from the world's greatest set of sermons, our Lord's parables.

The parables of the Gospel number about seventy. Our Lord propounded them not according to any system that we can see, except that they are a description of the Kingdom of Heaven, its members and their obligations. Here is a list of them:

The Sower
The Seed
The Tares or Cockle
The Mustard Seed
The Leaven
The Hidden Treasure
The Pearl of Great Price
The Fishing-net
The Harvest and Laborers
The Bridegroom and Wedding Guests
The Old Garment and Wine-bottles
The Old and New Wine
Wayward Children
Real Defilement
Uprooted Plants, Blind Leaders
The Children and the Dogs
The Kingdom of Christ, Kingdom of Satan
The Laborers in the Vineyard
The Two Sons
The Wicked Husbandman
The Marriage of the King's Son
The Great Supper
Signs of the End
The Body and the Eagles

The Barren Fig Tree
The Good Tree and the Bad
The Pharisee and the Publican
The Last Place at the Feast
Poor Guests
The Rich Fool
The Vigilant Servants
The Thief in the Night
The Faithful Steward
The Ten Virgins
The Closed Doors
Unprofitable Servants
The Good Samaritan
The Five Talents
The Pounds
The Unjust Steward
The Rich Man and Lazarus
Serving Two Masters
The Unmerciful Servant
The Mote and the Beam
Pearls Before Swine
The Son Who Asked for Bread
The Friend Coming at Night
The Unjust Judge
The Two Debtors
The Salt of the Earth
The Lamp on its Stand
The City on the Mountain
The Builder
The King at War
The Disciples, Servants, Household
The Prudent Householder
The House Built on a Rock, on Sand
The Light of the World
The Grain of Wheat
The Vine
The King's Son and the Tribute
The Physician
The Good Shepherd
The Lost Sheep
The Lost Coin
The Prodigal Son

It is an interesting list and reveals how extensively our Lord used the story in His teachings. We are aware, of course, that He used this form of lesson, not only to teach His disciples, but sometimes also to teach only His disciples. Their veiled meaning, which He disclosed later to His friends, confused His enemies, allowing Him time to organize His Church, and pursue His course of instruction without violent interruption until the end.

Three parables, taken almost at random, reveal His style of preaching. First, the Good Shepherd. It is the Baptist, the most austere of the Prophets, who describes Jesus and His mission in the loveliest imagery. John calls Him the Lamb of God, and the Bridegroom of the race, two figures capable of most consoling development. Jesus Himself gives us a third, the Good Shepherd.

Of all the parables, probably the most universally appealing are the Good Shepherd and the Lost Sheep. The reasons for this are not hard to find. Any reference to sheep is likely to be understood in nearly every part of the world. Sheep are raised in nine-tenths of its countries. There is no State, for example, in these United States, which has not its grazing flocks. Besides, the figure itself is engaging. The world, from the day Christ uttered it, seized upon it as its favorite characterization of our Saviour. There were one hundred and fourteen pictures of the Good Shepherd in the catacombs. Ancient Christian art represented Christ, the Good Shepherd, in one hundred and fifty ways. There is no telling how many modern concepts have been added to these. Wherever Christianity has penetrated, the allusion is classic.

The Jewish inhabitants of Palestine to whom Christ preached the parables understood Him perfectly. Sheep-raising, together with cultivation of vineyards and olive groves and fishing, formed their chief occupation. It was so even in the time of the Patriarchs. The herdsmen of Abraham and Lot quarreled over their great flocks, which this same land was not " able to bear ". Joseph's Brethren told Pharoah, " We thy servants are shepherds; " and David tended sheep in the very field where a thousand years later shepherds " were keeping the night watches over their flock ", on the first Christmas night.

The image was venerable with age and hallowed by use long before Christ identified Himself as the Good Shepherd. The Prophets Ezechiel and Micheas used the figure, and David in the Psalms. In fact God had already announced the coming of the Messiah under the beautiful image of the Shepherd.

Furthermore, the figure was much more expressive to these Syrian followers of Judaism than it might be to us. Their lives were simpler, and their few possessions, as sheep, of greater concern. Usually the farthest horizon of their lives were the neighboring hills, the desert of the adjacent sea; and their interests centered around their homes, their sheep, the olive groves and vineyards, fields of wheat, and their synagogue. Their idea of magnificence was the Temple in Jersualem, and their dream of luxury was a piece of cloth twice-dyed in Tyrian purple. They had few worldly contacts other than these, no complex civilization, and assuredly no scientific diversions such as amuse our day. In the simplicity of their existence, sheep were sometimes their companions, with whom association was almost unbelievably close. It was a Palestinian shepherd whom the Prophet Nathan described in his parable preached to King David:

> But the poor man had nothing at all but one little ewe lamb, which he had bought and nourished up, and which had grown up in his house together with his children, eating of his bread and drinking of his cup, and sleeping in his bosom: and it was unto him as a daughter.—II Kings 12: 3.

With these facts in mind we can comprehend the eloquence of these two parables.

The Good Shepherd

> Amen, amen I say to you: He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and he leadeth them out. And when he hath let out his own sheep, he goeth before them; and the sheep follow him because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of the stranger.

This proverb Jesus spoke to them. But they understood not what he spoke to them. Jesus therefore said to them again:

Amen, amen I say to you: I am the door of the sheep. All others as many as have come are thieves and robbers: and the sheep heard them not. I am the door. By me if any man shall enter in, he shall be saved: and he shall go in, and go out, and shall find pasture.

The thief cometh not but for to steal, and to kill, and to destroy. I am come that they may have life and have it more abundantly. I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth because he is a hireling: and he hath no care for the sheep.

I am the good shepherd: and I know mine and mine know me. As the Father knoweth me and I know the Father: and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also must I bring, and they shall hear my voice and there shall be one fold and one shepherd.—John 10: 1-16.

THE LOST SHEEP

And He spoke to them this parable, saying:

What man of you that hath an hundred sheep: and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And when he hath found it, lay it upon his shoulders rejoicing: and coming home call together his friends and neighbors, saying to them: "Rejoice with me because I have found my sheep that was lost." I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine that need not penance.—Luke 15: 3-7.

The parable of the Pharisee and the Publican, on the other hand, is without metaphor. It is a simple tale, whose simplicity accentuates the intense feeling contained therein. No one can miss its scathing rebuke to complacent goodness, nor mistake its magnificent conclusion. If pride is our greatest sin, we may be consoled in that the exaltation of the humble is our favorite tale. Here is perfect drama, brief, clear, with the point exquisitely turned. Better this parable than a hundred definitions of pride, or a dozen discourses on humility. It strikes home to every one, either the one way or the other.

THE PHARISEE AND THE PUBLICAN

And to some who trusted in themselves as just, and despised others, he spoke also this parable:

Two men went up into the temple to pray: the one a Pharisee, the other a Publican. The Pharisee standing, prayed thus within himself: "O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this Publican. I fast twice in a week: I give tithes of all that I possess."

And the Publican, standing afar off, would not so much as lift up his eyes towards heaven; but struck his breast, saying: "O God, be merciful to me a sinner."

I say to you, this man went down into his house justified rather than the other, because everyone that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.——Luke 18: 9-14.

The parable of the Rich Man and Lazarus, devoid of figures, is likewise straight narrative, unadorned. As Christ draws the picture, we sense the drama aroused by associated ideas. Dives feasted every day. (The average Syrian of that day rarely feasted, and occasionally did not dine at all.) He was clothed in purple and fine linen. The Tyrian purple is a deep crimson dye, a gorgeous color, expensive as it was famous. A pound of wool dyed in it was worth, in those days, the equivalent of two hundred dollars. Lazarus, in contrast, is in rags; an object of pity even to the dogs, who lick his sores.

DIVES AND LAZARUS

There was a certain rich man, who was clothed in purple and fine linen: and feasted sumptuously every day. And there was a certain beggar named Lazarus, who lay at his gate full of sores, desiring to be filled with the crumbs that fell from the rich man's table, and no man gave to him; moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by angels into Abraham's bosom. And the rich man also died; and he was buried in hell.

And in hell, lifting up his eyes when he was in torments, he saw Abraham afar off and Lazarus in his bosom: and he cried, and said: "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame."

And Abraham said to him: "Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil

things, but now he is comforted, and thou art tormented. And besides all this, between us and you, there is fixed a great chaos: so that they who would pass from hence to you cannot, nor from thence come hither."

And he said: "Then, Father, I beseech thee, that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torments."

And Abraham said to him: "They have Moses and the Prophets; let them listen to them." But he said: "No, Father Abraham, but if one will go to them from the dead, they will do penance." And he said to him: "If they listen not to Moses and the Prophets, neither will they believe if one rise again from the dead."—Luke 16: 19-31.

Thus our Lord taught, varying His illustrations. An observation of His style reveals that His method of teaching was not the philosophical process of ordered reasoning; much less was it the critical dissection of the Law, practised by the rabbis of His day, the swallowing a camel and straining out a gnat; nor was it oratorical. Christ's style of preaching, in general, was homiletic, that is, simple, informal, expository. He repeated the lessons again and again, under different guises, changing the figures. The Kingdom of God becomes the "leaven in the loaf", the "pearl of great price", which the merchant sold all to possess. The Apostles were the "salt of the earth", the "light of the world"; the Church, "a city seated on a mountain". The story of the Sower and the Seed describes the struggle of divine grace for recognition in the soul of man. The parables of the Talents, the Wise and Foolish Virgins, the Laborers, depict the responsibilities of life and the certainty of judgment. Who ever synthesized the lesson of prudence better than Christ, in the phrase: "Do men gather grapes of thorns or figs of thistles? By their fruits you shall know them!" Or pointed a moral so aptly as His words on prayer: "What man is there among you, of whom, if his son shall ask for bread, will he reach him a stone? Or if he shall ask for a fish, will he reach him a serpent? Ask and you shall receive, seek and you shall find, knock and it shall be opened to you."

Another characteristic was the use of a terse summary at the end of His lesson, taking the form of a moral maxim, or

aphorism. These epigrams were always trenchant and often spiced with paradox; for example:

> For whosoever shall do the will of my Father that is in heaven, he is my brother and my sister and my mother.—Matt. 12.
>
> Lay up to yourselves treasure in heaven: where neither the moth nor the rust consumes, and where thieves do not break through and steal. For where thy treasure is, there is thy heart also.—Matt. 6: 20, 21.
>
> He that findeth his life shall lose it; he that shall lose his life for me shall find it.—Matt. 10: 39.
>
> So shall the last be first, and the first last.—Matt. 20: 16.

He had the ability to state a whole case in a few words: " What doth it profit a man if he gain the whole world, and suffer the loss of his soul? "

He spoke with confidence and " with authority," His hearers noted. Sometimes His language was strangely arresting, provoking wonder and curiosity; for example, His conversation with Nicodemus:

> Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God.
>
> How can a man be born again when he is old? . . .
>
> Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. —John 3: 3-5.

Without courage and shrewdness the world would hardly respect Him, no matter how good He proved to be. Our Saviour's teaching was usually an exposition of doctrine, but when disputes were forced upon Him, as occasionally happened, the results, from the standpoint of dialectics, were interesting. In St. Luke's Gospel we read:

> And it came to pass that on one of these days, as He was teaching the people in the temple, and preaching the gospel, the chief priests and scribes, with the ancients met together, and spoke to him saying: " Tell us by what authority thou dost these things? " Or, " Who is He that hath given thee this authority? " And Jesus answering, said to them: " I also will ask you one thing. Answer me: The baptism of John, was it from heaven, or of man? " But they thought within themselves, saying: " If we

> shall say, From heaven; he will say: Why then did you not believe him? But if we say, Of men, the whole people will stone us: for they are persuaded that John was a prophet." And they answered that they knew not whence it was.
>
> And Jesus said to them: " Neither do I tell you by what authority I do these things."—Luke 20: 1-8.

Shortly after this these same Jewish leaders sent spies that they might trap Him in His words:

> And they asked him, saying: " Master, we know that thou speakest and teachest rightly: and that thou dost not respect any person, but teachest the way of God in truth. Is it lawful to give tribute to Caesar or no? " But he considering their guile, said to them: " Why tempt you me? Show me a penny. Whose image and inscription hath it? " They answering, said to him, " Caesar's ". And he said to them: " Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." —Luke 20: 21-25.

Still not resigned to their failure in debate with Him, some of the Sadducees came to Him with an astute question, about a woman who had seven husbands, one after the other:

> In the resurrection, whose wife shall she be? And Jesus said to them: " The children of this world marry, and are given in marriage, but they that shall be accounted worthy of that world, and of the resurrection from the dead, shall neither be married, nor take wives. Neither can they die any more: for they are equal to the angels."—Luke 20: 33-36.

Content at last to yield the field, they began to withdraw, saying, " Master, thou hast said well ". And after that " they durst not ask Him any more questions ". Jesus, however, was not ready to drop the argument. He said to them:

> How say you that Christ is the son of David? And David himself saith in the book of Psalms: The Lord said to my Lord, sit thou on my right hand, until I make thy enemies thy footstool. David then calleth him Lord, and how is he his son?—Luke 20: 41-44.

There is a sharp skirmish of wits in John 5, about the validity of the evidence of His miracles, wherein Christ replies, " I am come in the name of my Father, and you receive me not: if

another shall come in his own name, him you will receive"; and again in John 8, where He concludes a sublime vindication of His Divinity with, "Which of you shall convince me of sin?"

For simple minds He had simple words and figures. For example, see how patiently, and skilfully He drew out the Samaritan woman at Jacob's well, confounding, yet saving her. For the Doctors of the Law He wrapt the grand theology of His Divinity in apt and illuminating phrases. For the poor unlettered throng He revealed the truth in homely phrases. The Pharisees' conceit He punctured with subtle argument. The humbled sinners He consoled in gentle parables.

His sharp logic, and prompt rising to the challenge of debate delighted His humble followers, while His gentle reasonableness reassured them. His words, at times, disarmed even His bitterest enemies. "Why have you not brought Him?", the Pharisees asked them who were sent to take Him prisoner. They could only reply, "Never man spake like this man."

There was no weakness in Christ's oratorical armor. He was kind to the kind, innocent to the innocent, and perverse to the perverse. He was consoling or majestic as occasion demanded; calm and subdued, or caustic and indignant as necessity prescribed.

No traveler leaving home was ever more consoling than Jesus in His last discourse to His Apostles:

> Let not your heart be troubled. You believe in God, believe also in me. In my Father's house there are many mansions. If not I would have told you: because I go to prepare a place for you, I will come again and will take you to myself: that where I am you also may be.
>
> If you ask me anything in my name that I will do. If you love me, keep my commandments. And I will ask the Father, and he will give you another Paraclete, that he may abide with you forever. The Spirit of Truth, whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him: because he shall abide with you, and shall be in you.
>
> I will not leave you orphans, I will come to you. Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live. In that day you shall know, that I am in the Father, and you in me, and I in you.

. . . . . .

> If any one love me he will keep my word, and my Father will love him, and we will come to him, and make our abode with him. . . . Peace I leave with you, my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid.—John 14.

The tender and affectionate discourse continues through John 15 and 16.

Nor is there in all literature a passage more transcendentally majestic than Jesus' description, in prophetic language, of the tragic end of the world, and the ensuing pageantry of Judgment Day. No Christian reads it without trembling.

> When therefore you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth let him understand. Then they that are in Judea, let them flee to the mountains: and he that is on the housetop, let him not come down to take anything out of the house: and he that is in the field, let him not go back to take his coat. And woe to them that are with child and that give suck in those days. But pray that your flight be not in the winter or on the sabbath. For there shall be great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh should be saved: but for the sake of the elect, those days shall be shortened.
>
> Then if any man shall say to you: Lo, here is Christ, or there: do not believe him. For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you, beforehand. If therefore they shall say to you: Behold he is in the desert, go you not out: Behold he is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even unto the west; so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together.
>
> And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn: and they shall see the Son of man coming in the clouds of heaven with much power and majesty.

> And he shall send his angels with a trumpet, and a great voice: and they shall gather together his elect from the four winds, and from the farthest parts of the heavens, to the utmost bounds of them. And from a fig tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh, even at the doors. Amen, I say to you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass but my word shall not pass.—Matt. 24: 15-35.

Christ's indignation, though rare, could be devastating, as when

> He began to upbraid the cities wherein were done the most of his miracles, for that they had not done penance. "Woe to thee, Corozain, woe to thee, Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes. But I say to you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou Capharnaum, shalt thou be exalted up to heaven? Thou shalt go down, even unto hell. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained to this day.—Matt. 11: 20-23.

Or, when He beheld seated in the chair of Moses fawning hypocrites, devouring the houses of widows, the while praying long prayers:

> Woe to you scribes and Pharisees, hypocrites, because you make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanness. Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean.
>
> Woe to you scribes and Pharisees, hypocrites, because you are like whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness. So you outwardly appear to men just; but inwardly you are full of hypocrisy and iniquity.
>
> Fill ye up the measure of your fathers. Ye serpents, generation of vipers, how will you flee from the judgment of hell?—Matt. 18.

Or, being forced to cauterize an infected wound:

> But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged

about his neck, and that he should be drowned in the depths of the sea.

Woe to the world because of scandals. For it must needs be that scandals come; but nevertheless woe to that man by whom the scandal cometh.

And if thy hand or thy foot scandalize thee, cut it off and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire.

And if thy eye scandalize thee, pluck it out and cast it from thee. It is better for thee, having one eye to enter into life, than having two eyes to be cast into hell fire.—Matt. 17.

Thus Christ spread the Faith, along the roadside, by the sea, at the table of the rich Pharisee, at the bedside of the sick poor, on the Temple porch, sometimes in the synagogues, though their rulers were usually His enemies. He would gather a crowd at the public well, and speak to them of the living water of grace; lay hold of a ship and speak to the crowds lining the shore about the great net of Judgment Day; or halt the preparations for a funeral service, to speak of eternal life, and then raise the dead to life, to illustrate His text.

It was all extemporaneous, if we can apply that term to Christ's words, a seizing of the opportunity of the moment, the surroundings, and the inspiration of the scene, to reach and instruct His hearers. In language opportune and convincing, He painted supernal pictures His disciples were never to forget, revelations of the spirit world of unearthly beauty, all in the simple language of their daily lives.

Aside from a word of encouragement (Luke 10), and an occasional apostolic excursion, Christ apparently gave the Apostles no elocutionary or homiletic training, except, we must add, the supreme opportunity of listening to Him, a superb lesson indeed!

The Sermon on the Mount is the longest single address recorded by the Evangelists, with the possible exception of His Last Discourse to His disciples. The Sermon on the Mount, sometimes called a Code of Christ's teaching, is not a summary of the New Law. Learned commentators are inclined to believe that St. Matthew and St. Luke merely gave us a summary of one of Christ's many sermons, none of which differed funda-

mentally from this one; and that this was chosen as a more complete expression of the moral code of the Gospel. Its quick transitions of thought, the undeveloped parables, the closely strewn maxims, make it appear a résumé rather than a complete report of Christ's teaching that day.

Nevertheless, it is the most comprehensive sermon we have, and is a kind of orchestral prelude to the Gospel as a whole, containing a hint of its entire message. Incomplete though it be, it is the world's greatest sermon. We may well imagine the breathless interest with which the Israelites listened to those subversive words beginning:

> Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice: for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are they that suffer persecution for justice sake: for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake. Be glad and rejoice for your reward is very great in heaven.—Matt. 5: 3-12.

Here is a tone, a spiritual quality, far above any worldly wisdom: "You are the salt of the earth. But if the salt lose its savor, wherewith shall it be salted?"—"Lay not up to yourself treasure on earth: where the rust and the moth consume."

It has often been observed, moreover, that neither by His words, nor style, nor by the use of contemporary subjects, did Christ confine His teaching to any one age. Marvelously He phrased His doctrine so that no word or expression in His Gospel binds Him to one generation. He is not only of Galilee, but of the world; not only of time, but of eternity. "Consider the lilies of the field, how they grow: they labor not, neither do they spin. But I say unto you that not even Solomon in all his glory was arrayed as one of these. And of the grass of the field. . . . God doth so clothe: how much more you, O ye of little faith. Love your enemies: do good to them that hate you."—And so on.

And when He had ended, a great multitude followed Him down from the mountain, and " many were in admiration of His doctrine ". " How came this man by all these things," they said, " and what wisdom is this that is given to Him." They saw in Him a Leader conscious of His supreme command, delivering His message with gracious ease and power, putting into His words some of the majesty of their mountains and the depths of their starry heavens. For all the world, He had succeeded in expressing in the crude medium of our language, some of the qualities of infinite Love and Loveliness. After all He is the Word of God.

But with all the transcendent beauty apparent in St. Matthew's account of the Sermon on the Mount, we are painfully aware that only a hint or suggestion of Christ's real eloquence can be conveyed by printed quotations. There are depths we have scarcely sounded. However, there is much wisdom for the student of preaching in what we have been able to set down.

There are: His excellent simplicity and brevity, His common touch, the use of ordinary terms, the packed phrase and striking maxim. There is the use of colorful imagery, of story and parable, together with a considerable amount of dramatization. He chose the expeditious moment to reveal a truth, to make a charge. He built up a setting, or at least chose one for His announcements. He aroused interest, wonder, fear. He surprised and charmed people. He had the habit of exhibiting an idea under various guises, holding it up, turning it around for all to see. Above all we see in His preaching the gentle and patient repetition of spiritual lessons day after day. He was teacher, artist, father.

And in that last respect, it is important to realize that Christ's power over men did not consist merely in the excellence of His rhetoric or the quality of His voice. It consisted in that His words were truth and light. Sheer eloquence alone could never save the world. Without the spirit of Christ the greatest orator is but " sounding brass " and " tinkling cymbal ". *Sacerdos alter Christus.*

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MEDITATION, SOUL ACTION.

I.

THE ROOT of Catholic Action in the community is immanent supernatural action in the individual soul. It is preëminently Christ-life vivifying each separate member of His Mystical Body, and all the members collectively, united as they are to one another and to their Head with the corporate unity of a single organism. Those who have been thinking according to the mind of the Church on this subject are in agreement that we have approached or deviated from the ideal of Catholic Action in proportion as we have approached or deviated from this supernatural concept of God acting in the soul. Moreover it is generally conceded that to foster this immanent supernatural action in the soul, mental prayer has an important and unique place. God's gift of grace to us is magnificent, yet always incomprehensible and mysterious.

Mental prayer, while it can never exhaust the knowledge of our supernatural life in God, can and should seek after the love of God in the inexhaustible treasure house of His Divine Life. It is alarming then to hear expressed so frequently and from sources that seem reliable the accusation that many diocesan priests do not meditate; for if they are not engaging in some form of mental prayer, then they are not in condition to lead their people into the fertile and promising land of supernatural Catholic Action. Of course there is no other Catholic Action.

I have no intention of commenting on the present state of mental prayer among priests. I hope that I would be the first to consider myself presumptuous and rash to do so. It is rather the purpose of this article to present certain phases of meditation or mental prayer in an attractive and helpful light in the hope that there may be some who will find in these few suggestions encouragement to continue their habit of mental prayer or to find renewed interest, if perchance mental prayer in the day's spiritual program has fallen into desuetude.

Difficulties frequently experienced by young priests in continuing their meditation at the time of their first assignment to parochial work arise from conditions quite common to their lives as diocesan priests and quite different from conditions found in the seminary where up to this time they have been

making their meditation. There is the temptation to put off too long formulating a rule of life adaptable to the diocesan priest's life; or if one is planned, to make it too rigid,—not elastic enough to meet the changing exigencies of parochial life.

Now in formulating such a rule, the case for meditation before Holy Mass is indeed strong. To supernaturalize the day and to plan it prayerfully with God, there is needed the powerful influence of mental prayer. If it is relegated to some remote corner of the day, will it not be a period of reminiscence on what the day should have been rather than a supernatural and prayerful planning in the presence of God? It can hardly be denied that a period of mental prayer preceding Holy Mass constitutes a preparation of a very high order for that sacred office. It obviates quite definitely that very human danger 'from the sheet to the alb' with a quick "Good morning, Lord," as we pass on our way to the sacristy. With mental prayer placed before Mass, one maintains a sense of personal discipline in rising early, in properly preparing for Mass and in keeping oneself mentally recollected before a priest's most sacred duty of the day. Again, a judicious selection of subjects pertaining both to the dogmas of the Mass, and to the instructions and prayers read from the missal will doubtlessly render richer and more fruitful our celebration of the Liturgy. Moreover, with all the demands made on a priest's time, with his mind busily engaged in so many varied activities, it is at least highly questionable whether he will actually take time out for meditation once parochial work has begun. With the beginning of routine duties it is going to be harder for the normal man to meditate just because he has become immersed in the many necessary distractions of the day. And who will deny that the parish priest faces a full quota of such distractions? Even drowsiness, which seems to be an obstacle to many, could be partially obviated if, as a certain priest remarked, "We would cease to invert the order of Divine Providence by changing night into day and day into night". May I be permitted a momentary digression, to say that the rather frequent custom of cutting down on required sleep, prevalent among some young priests, will perhaps account at least partially for cases of extreme nervousness that sometimes arise a few years after ordination. While some may follow such a manner of living with

impunity due to a naturally rugged constitution, many have not the physical constitution to stand the many and frequently irregular hours of parochial work while depriving themselves of the minimum of necessary rest. But, back to our subject.

Now, is it not reasonable to conclude that, while there are individual cases with conditions which make it quite impossible to meditate before Holy Mass, under normal circumstances one can and should fulfill this duty before ascending the altar? In this isolated case it would be a mistake to associate too canonically the meditation with that period of the day which precedes Holy Mass, or to succumb to the opposite danger,—no regular time at all for mental prayer during the day. Finally one may fail to do any spiritual reading and so fail to replenish the mind with concepts useful in mental prayer. These difficulties are in no way insurmountable and a realization of the moral necessity of mental prayer to accomplish the fulness of supernatural life in our own souls and in those of our people will impel the young priest to make the necessary effort to find a workable rule of life, a period for mental prayer *sometime* during the day and will urge him to at least the occasional reading of a spiritual book. Just as a violin virtuoso is most solicitous about tuning the instrument upon which he plays; so if the use of our own soul in the work of saving others is to be efficient, we must keep it attuned to the supernatural. Mental prayer does just that,—it keeps us attuned to God and His divine purposes.

More than ever before is the sanctifying influence of the Priesthood of Christ presented for our consideration in the sense of a participation in that Priesthood. We know that whatever priesthood we have it is because we share the sublime Priesthood of Christ. But we share in that Priesthood both by offering and by imitation. Both of these phases are unified and correlated in our daily life through mental prayer. Thus the saintly Pius X warned all his priests, "It is of the first importance that a certain time should be allotted every day to the things of eternity. No priest can omit this without being guilty of serious negligence and to the detriment of his soul."

II.

Meditation is soul action. "Think of God, and say a word to Him" was the simple way one spiritual director defined it. Meditation is, as we have said, an action of the immanent supernatural life of the soul. But wherever there is action, wherever there is life, there one finds variation. Perhaps it is this very point that becomes a stumbling-block to mental prayer in the newly ordained. He has been used to formal meditation given either by the spiritual director or read from a book. He bravely attempts to follow out this same form and identical manner in his own meditation. Soon the monotony, the sameness draws the very life out of his mental prayer. Instead of an exercise creative of supernatural thought and prayer, restful and soul stimulating, it becomes a lifeless repetition of frayed and worn mental samenesses. In a treatise on Inheritance appeared this significant sentence, "Living beings do not exhibit unity and diversity, but unity in diversity." So it is with this exercise we call meditation. We must, it is true, observe certain rules of unity, that our thinking and praying may proceed orderly; but there is room for diversity. Diversity and varied interest have their place in every part of the meditation. Not one dull moment in our valuable converse with God is an ideal to be striven for both as good psychology and sound spirituality.

As seminarians we are taught to place ourselves in the presence of God, an exercise preliminary to the actual meditation. St. Ignatius in his *Spiritual Exercises* has this admonition: "Standing a few paces from the spot where I am going to make my meditation, I must recollect myself, raise my mind above earthly things and consider our Lord Jesus Christ as present and attentive to what I am about to do." Here then is our first opportunity for variation. This act is one dependent upon reason, but completed and rendered fruitful through faith. We know that God is everywhere, in all parts of the universe, in the very place and in all parts of the place in which we are meditating. If our meditation is on creation or about creatures or their use, about God or His attributes of infinity, omnipresence or omniscience, etc.,—would it not be fitting to make that act of the presence of God by reason of His essence, His power, His knowledge, and to complete this act of reason

by an act of faith in that omnipotent or omniscient presence? "If I ascend into Heaven, Thou art there: If I descend into hell, Thou art present. If I take wings early in the morning and dwell in the uttermost parts of the sea, even there also shall Thy hand lead me: and Thy right hand shall hold me."

If the subject were on heaven, the Church Triumphant, beatitude, etc., what better act of God's presence could be made than that of Christ's own act of the presence of God, "Our Father, who art in heaven"? Or perhaps our meditation is on the subject of grace, the action of God in our souls. Would it not be to our advantage to realize the presence of God in our own soul, a presence so close, so intimate, that it exceeds the very union of soul and body? How helpful such a realization will be toward quickening in our own souls the conviction that we are temples of the Holy Ghost, not in a rhetorical or purely metaphorical sense, but in startling reality. Our subject may be any phase of the life of the Blessed Christ and then the act of the presence of God should include the realization through faith that Christ exists and is present today in His humanity, that He is willing to help in this very meditation, that He will help if with strong faith we but ask. Finally, subjects concerned with the Church Militant, her sacramental life, the Eucharistic Christ, etc.—these are appropriately preceded by an act of the presence of Christ in the tabernacle, especially when our meditation is being made before the throne of the Eucharistic Lord.

The second introductory act to mental prayer should be *adoration*. It follows so logically from the preceding act of the presence of God that the soul should find little difficulty in expressing that respect and supreme honor due to the Infinite Majesty of Him into whose presence we have entered by faith. In fact all Catholic Action is in a wide sense adoration since it endeavors in all its varied forms to reëstablish in Christ the sovereign dominion of God in the hearts of all men and from this standpoint also, Catholic Action begins with adoration in the individual soul. Writing so practically on this subject De Maumigny said, "The soul may make its own choice as to the manner of adoration or self-humiliation: the act is essential, the method immaterial."

Let me say a word now about the so frequently neglected Sanctifier of the Church, the Holy Spirit, and we are

prepared to make our preludes. A common fault in this phase of mental prayer is the failure to establish clearly and prayerfully the *aim* or *object* of our meditation. Perhaps there are some who are able to pray fruitfully without thus orienting their thoughts. But all too often our meditation takes on the form of a kind of intellectual ramble with no particular end in view and with no definite purpose to attain, with the consequence that our consideration often misses its purpose of arousing our affections to acts of faith, humility, love etc., as the case may be. I do not wish to be misunderstood. Mental prayer is an ascent to the Divine, a kneeling in spirit before our Father and must not be trammeled with iron-clad rules. To do so would crush its spirit, devitalize its power, make unnatural its natural tendency toward God. Certainly the aim of any consideration in meditation is an increase of the basic virtue of faith in the sense that we have more conviction after the consideration than before, that God speaks to us through His revealed word—which we now prayerfully accept on His divine authority. Besides faith, our consideration should lead us to acts of hope and love. These are the general aims of any meditation as far as the movement of the affections is concerned and should be kept in mind whenever we meditate; and yet they do not exclude a variety of other acts of prayer which our intellect will suggest to our will as fitting and proper according to the varied subjects of our mental prayer.

Having established the necessity of an aim or objective in our meditation, the problem of development of subject matter presents another danger of monotony and spiritual emptiness. Without intending to disparage or belittle the value of books of meditation, experience seems to prove that we can become entirely too dependent upon them to the detriment of our intellectual processes. As priests, we have at our disposal three books of outstanding merit as source material for meditation,—the Scriptures, the missal and the breviary. Besides being for the most part the revealed and inspired word of God, these books have been written with a vigor, plainness and terseness of style that of their very nature stimulate intellectual conception. If at times certain passages are difficult to fathom, they may act as a whetstone upon which to sharpen our reasoning.

The very first verse of the first psalm of the psalter reads

" Beatus vir, qui non abiit in concilio impiorum, et in via peccatorum non stetit, et in cathedra pestilentiae non sedit." Here we have inspiration for a splendid meditation on Priestly Sanctity. First, it allows a natural division of the consideration into three points, and secondly it is replete with thought provoking words: " in via peccatorum ", " in concilio impiorum ", " cathedra pestilentiae ", " sedet ". It is a verse that will soon present reasons for acts of faith, humility, contrition, etc. Or to take another example, how easily one can develop a consideration in the contemplative form from the gospel narrative of Christ and the Samaritan woman if the circumstances of place, time, manner, persons, actions are applied in turn to Christ, the woman, the apostles and lastly ourselves. Perhaps from so frequent contact with the environment of sin and worldliness in the routine of parochial work, one feels the need of refreshing the soul on the spiritual nature of the Priestly Office. Much material for such a consideration can be culled from this verse in Hebrews: " Omnis namque pontifex ex hominibus assumptus, pro hominibus constituitur in iis quae sunt ad Deum, ut offerat dona et sacrificia pro peccatis." Here again the salient points are easily recognized: 1) a priest is chosen from among men; 2) for the things of God; 3) to offer gifts and sacrifices. Nevertheless while this method of extracting a consideration from a few words of the Scriptures is profitable for the man who has not had the time for a longer preparation, many saints, among them St. Francis de Sales, St. Ignatius of Loyola, St. Theresa of Avila and St. Alphonsus Liguori give unqualified approval to the easier practice of using a book as our help for the entire period of the consideration.

More important than any other phase of our mental prayer is the movement of the affections, for they alone, made operative by faith and vivified by sanctifying grace, give a truly supernatural character to mental prayer, make it truly holy and sanctifying. Our aim here is to make as well as we can an act of pure love of God. This is perhaps best accomplished gradually as the meditation proceeds, beginning with the repentent love of the sinner, for, says St. Francis de Sales, " Perfect love wants God and needs Him; penance seeks and finds Him ". It is but a step from this act of effective penitential love to that in which obedience to God is pledged anew. This is obediential

love and leads to the higher love of friendship. The closeness of Christ to us in the tabernacle may well be the motive that impels us to express our love of God as to a dear and kindly Friend in whose understanding love we rest awhile and where, like St. Peter, we are disposed to purify our souls by an act of perfect contrition or perfect love. All that we have said thus far pertained to effective love which is more common in our mental prayer; but it is well to keep also in mind the effective or ideal priestly love of God. "Religious and Priests", says Tanquerey, "realize that they are by virtue of their vows or of their priesthood specially bound to promote God's glory. Burning with the desire of glorifying Him, they never cease, even in the midst of their occupations, to bless and praise the Almighty, and they have but one end in view, one ambition, that of extending the Kingdom of God and procuring the eternal praise of Him whom they love as the only portion of their inheritance."

It is in this love or spiritual rest so often spoken of by writers of mystical theology and which is in reality intense supernatural activity, that the soul finds expression of other acts of mental prayer so logical that they become almost inevitable. The more perfect an act of love has been, the more perfect will be the act of thanksgiving for the favor of that love. Maumigny, commenting on this act, draws our attention on two occasions when thanksgiving is especially in order, the second of which may be considered the mark of a supernatural-minded priest. He says we should give thanks especially "first, when God's Goodness showers spiritual joys upon us in a special way,—referring to Him all the glory and saying in company with Our Lady: 'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.' And secondly, when God is trying us. This is the moment to awaken our faith, and remind ourselves that trials are the greatest blessing that God can grant us upon this earth, for they are the most effectual means of obtaining glory in Heaven. . ." "Ought not Christ to have suffered those things and so to enter into His glory?" Thanksgiving then, becomes a duty to every rational being, for it is just to thank God for such a favor. How different the parochial failures, the misunderstandings, the difficulties of rectory life, and a host of others become to the Alter

Christus who also is convinced that he must suffer these things and so to enter into his glory!

While throughout the action of mental prayer opportunities frequently present themselves for acts of humble petition, nevertheless this important part of the exercise is intimately conjoined to our affections of love. God is our Father. The Blessed Christ our Elder Brother. Deeper realization of this truth through reflexion and acts of love impels the soul to petition this kindly Father and gracious Brother. For this action is the very essence of prayer, and no prayer for salvation is complete without it. This tremendous truth helps us to evaluate more correctly the work of the entire day, for no matter how important various forms of social Catholic Action may appear,—their true evaluation must always be in terms of eternity and man's supernatural destiny, his salvation. Just as this stage of meditation is most appropriate for formal petition, so also it would seem to be the logical place for the essence of sacrifice or self-oblation in which the soul acts not only as an individual, but in union with all other members of the Mystical Body of Christ; and not only in imitation of the sublime oblation of Christ, but conjointly with that oblation carried on in mystical manner under the Headship of our Eternal High Priest. In this way we are perfecting a very essential part of genuine Catholic Action which is the union and oblation of all the faithful through prayer and sacrifice under the prayer leadership of Christ; for only that oblation which is born of justice and love, and which recognizes the complete sovereign dominion of God can be acceptable to Him, and only that oblation which is in union with the Blessed Christ is such. This oblation of self in God is according to Zundel " to give ourselves to God . . . to transfer ourselves to Him; to adopt God as our self ". To give ourselves to the Blessed Christ, the Son of God in this complete and all-embracing manner is to give ourselves to the Church completely and unalterably, for Jesus and the Church are one in mysterious though real union. Thus will all the actions of the day which we ennoble with the significant word Catholic Action, take on their true meaning and destiny, whether it be a catechism class, a meeting of the Vincent de Paul, the direction of a labor school, or the settling of a family dispute. Our resolutions

therefore will not be vague and general, but will refer in a specific way to the duties of the day; they will be specific and definite in the sense of instilling some particular supernatural concept into our Church organizations or into our parish work in much the same way that we have endeavored by our mental prayer to implant such concepts into our own souls. Thus we have truly tapped the source of the spring of Catholic Action. Living water will flow from it abundantly, for that spring is Christ and its water the vitalizing action of His Paraclete.

We may schematize what has been said about the structure of mental prayer in the following simple manner:

I. Act of the Presence of God (at least five or more possible ways).
II. Preliminary act of adoration and prayer to the Holy Spirit.
III. Prelude and definite objective established.
IV. Considerations: a) Use of Scripture, missal, breviary.
b) Use of circumstances of place, time, manner, persons, actions, etc.
c) Aim: from reasoning to motives for acts of faith, hope and love.
V. The Affections: to give meditation its supernatural character:
1. By charity: a) Aim: act of pure love of God,
Effectively, love of penitence and obedience.
Progressively, from love of obedience to love of friendship and perfect contrition.
Affectively, praise God for His infinite perfections.
2. By thanksgiving (proceeds from realization of divine benevolence).
3. By petition (essence of prayer).
4. By oblation (essence of sacrifice).
VI. Resolutions and application to day's duty.

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HOW TO BE FRESH AT FORTY.

I DON'T suppose there is anything more likely to make a virile American see red than the mention of culture. He associates it with music appreciation, poesy and nice manners—the sort of thing which is crusaded for by the desiccated dames who go in for literary teas, and which Sinclair Lewis beautifully satirized in one of his novels. And deservedly so, for it is just so much humbug. Culture in that sense is no more integral to a person than a debutante's fine clothes and rare perfume. Indeed this is exactly what it is, a social perfume, and usually a five-and-dime store brand at that. Nevertheless it is a shame that such a grand term has been denatured by the Babbits, since there is no substitute for it. "Learning?" The graduate schools have taken it over and made a frightful thing of it. It is hard to see how anyone can go through a graduate school today without the "genial current of his soul" being at least frostbitten. Arthur Brisbane shuddered to think what Harvard might have done to Abraham Lincoln. Similarly one shudders at what the thirty-third degree Masonry of a doctorate thesis might have done to Chesterton. So we have to fall back on the term "culture" and rescue it from the tawdriness with which the Babbits have invested it.

Culture need not mean affecting to relish Wagner's music or to be able to discern the superiority of Toscanini's orchestral direction over Eugene Ormandy's, or even to care a hoot about classical music at all. Doubtless we have all known cultured priests who had no special ear or liking for music, or they would not have stood for a moment the bedlam in their choir lofts. Nor does a cultured man necessarily dote on poems, though he is more than likely to be sensitive to poetry, as to every other form of beauty in the world. Nor need he be foppish in his manners or speech. Chesterton has a robustious scene in his Autobiography where Belloc, bearded and roaring like a stuck bull, barged in on a tête-à-tête that G. K. was having with Henry James, the American novelist and Boston Brahmin. James had all the arty responses at his manicured fingertips, and would never mistake Bach for a Spring brew. When he appeared on the Vassar campus the girls mobbed him in their frenzy to touch the hem of his culture, and he had

taken up residence in England so as to have the Atlantic ocean between his delicate sensibilities and South Boston. But when it came to deciding which of those two was the brimming vessel of European culture, the grimy troubadour just in from a Continental walking tour or the morose and immaculate mandarin from the Back Bay, Chesterton's choice easily fell on Belloc. His soul was a churning sea of culture, as an European and a Christian must understand it; James but a stagnant backwater. Belloc was not only inundated with Western culture but had within himself the fount and source in having the Faith, whereas James could not fully comprehend even those civilized values he so grimly worshipped, for he lacked the Faith of the Catacombs and the Crusades. And yet if Emily Post deportment were the test of culture, James would have had the better of it on that occasion.

In other words, culture need have nothing to do with the aesthetic; which is all to the good, since the aesthetic too often bears the slimy fingerprints of the aesthetes. Culture is an intellectual and moral quality in a man, and rather more moral than intellectual. Far from being a pose, it resides at the depths of the soul. If genuine, it is all of a piece with its possessor. Like style in writing, it is the man. In its beau ideal it is the blend and perfection of mind and heart. Saint Thomas Aquinas was probably the most cultured mortal that ever lived.

A good test of culture in a priest is the quality of his reading. This is to assume of course that he does read; but since the cultured mind is an active mind, it should be vigorously inclined to read. I recall the pastor of a Southern mining camp. He was abysmally poor, undernourished and shabbily dressed. But he contrived at what must have been for him a staggering expense to have the finest sort of reading matter about him. Evidently his mental hunger exceeded his physical appetite and preëmpted the slender contents of his purse. A cultured mind craves living space, which is not attainable aside from books. We might almost paraphrase an old saw and say, Tell me your books and I'll tell you what you are.

Only the question today is not what a man is reading but whether he is reading at all. The daily paper and *Life* can hardly be dignified as reading, however indispensable they

seem. It is hard to see how a priest can carry on his preaching, keeping fresh and relevant, without following diligently a first class Catholic weekly like *America* or the London *Tablet*. For a few dollars a year we can employ, as it were, an expert editorial staff, along with a host of specialist contributors, to sift current events and ideas and formulate for us the correct Catholic attitude. Like the people we preach to, we are deluged with propaganda of one sort or other; and though we ourselves are too well grounded to be taken in by the ideological twaddle which is hawked on every hand, our casual response to it is too vague and formless for the pulpit. We need the richly informed comment on affairs and the accurate diagnosis of trends and fallacies which are found in a superlative Catholic weekly. It is the business of such a weekly to keep the Catholic mind up to date, and by faithfully reading it we keep our preaching up to date. When we have occasion to warn our people against some rampant heresy, we do not have the air of hitting wildly or mouthing platitudes but of knowing precisely whereof we speak, and this gives an audience confidence in what we say.

Another invaluable benefit of a smartly edited Catholic weekly consists in having the ancient Faith and its philosophy set forth in the contemporary idiom, with a wealth of fresh illustration and timely allusion. There is a rather serious dichotomy in our education. We master the Faith in one idiom, the idiom of the Schools as it's called, and must preach it in another, the idiom of the man in the street. Bridging the gap is no feather in the breeze, as one soon discovers when getting up a series of lectures to non-Catholics. I have heard it told of Father Martin J. Scott that in his seminary days he used to return to his desk after the lectures in philosophy and theology and try setting down the gist of the matter in language the folks back home could understand. A superb discipline indeed, and a whole shelf of lucid apologetics has been the fruit of it. I remember watching a horny-handed mechanic take down a volume by Father Scott from the reference shelf of a lay retreat house. After reading a few pages he exclaimed, "Say, this is great stuff!" There wasn't a thing in the book which he had not heard many a time before, but for the first time he was

getting it in terms that meant something to him, and it struck him with apocalyptic force.

A shining merit of the better Protestant preaching, Fosdick's for instance (overlooking for the moment the doctrinal divagations), is its crisp concrete diction. Fosdick was once analyzing for an audience at Teachers College that "religious experience" of which the tribe are always prating, and he defined it as "a great NEED which is met by a great SALVATION which begets a great GRATITUDE which leads to a great ZEAL." The discourse hadn't a trace of dogma of course, which made it seem horribly spineless to a practised Catholic ear; but I was enamored of the concrete quality of the diction. Without stooping to the argot of Gang Busters he managed to use words that were full of meaning and rich with connotation for his hearers. And then there was that capital illustration of the growth of a bad habit; he likened it to the Trojan Horse; the sinner opens the gates of his heart to some sinful gratification, not suspecting that in the hollow belly of the pleasure lurk the beginnings of a bad habit.

Afterward I got wondering why Protestant preaching generally succeeds in avoiding the academic stratosphere, even when it has a dogmatic and forthright supernatural import. I could only conclude that because the Evangelical preacher does not have his eye peeled on an objective Creed and is without the handy but abstract formulas of Scholasticism, he tends to think through the Gospel in terms of life as he knows it. The very thing which is the death of Protestantism, its subjective empirical character, is the life of Protestant preaching, for the preacher seeks to validate the Gospel message in terms of daily experience. Consequently the language in which he expresses his convictions is likely to be steeped in life and personality. Can this be done without derogating from dogma? Most assuredly. The writings of the Fathers and Newman's sermons are immortal proof.

It is a favorite indoor sport with us to lay our intellectual shortcomings at the door of the seminary. Fortunately the seminary does not have its spokesman present on such occasions, because he could probably reduce us to silence in short order. The seminary sent us out into the ministry with far more equipment than we shall ever use. It mapped out the field

of Christian doctrine, hammered into us the neat and ready formularies of the Faith to be the guideposts of our thought and preaching, armed us with proofs from Revelation and reason, posted us against the classical heresies and gave us a bibliography. What more could it have done, pray, with callow minds which had been spoonfed in our primary and secondary schools? If it did not make silk purses out of us, it may be charitably suppressing the reason why. No teacher can make us think. At best he can only ELICIT thought by clever questioning. He can only endeavor to crank the motor of the mind, violently turning it over a few times in the hope that it will keep turning. And you know how stubborn some motors were to crank, however much you jiggled the choke: neither can you crank the motor of another's mind unless there is a spark of personal initiative. No one taught Lincoln to think and phrase the Gettysburg Address: neither can you put forceful and arresting discourse into a priest's mouth. Good preaching is thoughtful preaching. It is intensely individual because it is the expression of an individual thinking. Audiences at once cock their ears because all of us are keen to find what a person thinks, what is his peculiar reaction to events and ideas.

I may have just read a bale of commentary on the war situation from the pens of the ablest journalists, but my first question to the next person I run into is liable to be " What do you think of the Allies' chances of winning? " I am not looking to have the columnists rehashed but to get another personal reaction. Daffy it may be, but very human. Else why should we gobble up convert stories? Chesterton and Arnold Lunn had nothing new to tell the graduate of a Catholic seminary. Yet we probably glowed over *Everlasting Man* and *Now I See*. We enjoyed watching the impact of the Faith on a highly sentient individual. And that is the only merit of the best Evangelical preaching, with all its deadly lack of dogma. It does voice the impact of the Gospel on a thoughtful individual. However erroneously, it does answer the perennial question, What THINK YOU of Christ? Must this involve subjectivism? God forbid! No, it simply calls for the *personal REALIZATION* of Catholic doctrine. It does involve thought and meditation, by which alone we can make the great truths of Catholicism our own, after the manner of

St. Paul, Augustine, Lacordaire, Newman, or indeed of every interesting preacher that ever stepped into a pulpit. Previous to the art of interesting is the art of being interested. "Si vis me flere prius flendum est tibi." And if a priest is personally very interested in the Faith, he needs no urging to read about it. He will be forever scanning the horizon for another masterly volume on his favorite topic. Furthermore, if he is personally very interested in the Faith, he is more than likely to be interesting when talking about it. Other things than "indignatio faciunt versus."

It were better not to read solely with an eye to preaching, for then our reading might become grossly utilitarian, merely scouting for ideas to trot out under our own colors. This is to skimp the first and grandest purpose of our minds as God intended them, which is the contemplation of truth for its own sake, the occupation of the Blessed in Heaven. To be cultural, reading must be contemplative. When one loves someone or something, one enjoys hearing that person or thing talked about. We enjoy hearing about our friends, though nothing be added to our already vast store of information. Scientists love to hear about their science, artists about their art. Should not we enjoy reading about the great truths of the Faith, of which we are the anointed spokesmen? Should not we find endless pleasure in hearing about the Church, her history, her great men or saints, or how she is currently faring in every corner of the world? How many of us have read a history of the Church since leaving the seminary? How many of us have dipped into the splendid lives of saints now appearing, for hagiography has made giant strides in the last decade or so? Recently there appeared in the quarterly *Thought* a soundly documented study of the survival and even resurgence of religion in Russia. It should have been acclaimed by lovers of the Christian religion everywhere. How many priests will ever hear of it? Or how many of us bother to look into the perspicacious historical studies of Christopher Dawson or the imensely luminous philosophical studies of Etienne Gilson? How many of us have assimilated the robust and spirited apologetics of Chesterton and Belloc, or sat enthralled over Grandmaison's masterly handling of the proofs for the Resurrection?

Of course you know the Church's doctrine and have a sketchy knowledge of her history, else you would not have been ordained. But so do those people who crowd our symphony halls every week know the music which they flock to hear. They could hum right off every theme of Tschaikowsky's Fifth or Franck's D-Minor. However, merely knowing the music doesn't begin to satisfy them. They must rush at considerable expense and inconvenience to hear it every time it is played, just to sit back and contemplate its meaning and beauty over and over again. They are eager to learn how different conductors render it. Why cannot professed truth lovers like ourselves be just as eager to observe how different authors present the truths of Faith: how Didon, Fillion, Goodier will treat the life of Christ; how Gilson and Maritain will handle the teaching of St. Thomas; how Karl Adam, Father Mersch and Father McGarry will deal with the subject of the Mystical Body; how Marmion and Garrigou-Legrange will expound ascetical theology; how Mourret, Hughes, Don Sturzo will interpret Church history? Even if these authors had very little that is new to offer us, it is such a joy just to sit at the feet of a master and hear him discourse about the Church and her teaching. " Decies repetita placebit " was Horace's definition of a classic. Surely the classic thought of the Church loses none of its savor in repetition. Surely the magnificent symphony of Catholic doctrine is as endlessly worth hearing as anything of Beethoven or Brahms.

I once heard a pastor insisting to a new young organist that he improvise, meaning, I suppose, voluntaries and that sort of thing. " But how? " said the abashed young fellow. " Steep yourself in Bach ", said the pastor, " and improvising will be as easy as rolling off a log." He was equivalently telling the youngster to get some musical culture if he wanted to stay on the payroll. Priests frequently complain of having no ideas when they sit down to compose a sermon. The remedy is, steep yourself in the doctrines and history of the Church, not to mention steeping yourself in the Gospel itself. The remedy is to acquire a priestly culture, and it happens to be the only culture worth the trouble anyhow, for it is the only culture honored on the other side of the grave. We may be sure that when Thomas More languished in the Tower his humanism was

small consolation to him. He spent the long hours contemplating the Faith. Its culture was his stay and support when earthly joys and honors were taken from him.

Vivid preaching proceeds from a rich culture in the Faith. To a priest who wants for something to say in the pulpit, who is a homiletic Mother Hubbard that is forever being embarrassed when he goes to the cupboard of his mind to get his poor people a talk, much the same advice may be given as to the young organist who lacked the ideas for improvising: Go steep yourself in the Catholic doctrine and history. It is not enough simply to have covered the matter in the seminary, rapidly and with an immature mind. "Decies repetita placebit." And not only will the delights of doctrine survive repetition, but as with the music lover and his favorite symphonies, each repetition will enhance your insight into the deeper truth and harmony of the Creed. And like the joy a music lover derives from watching how different conductors handle the works of the masters will be your joy at seeing how different authors set forth the ageless doctrines of the Faith.

A New York Protestant divine with a large radio following (his name ecapes me) has said that one of his teachers in the seminary insisted that forty is the deadline beyond which a preacher's mind ceases to grow and take on fresh cargoes of insight and information. He allowed only one exception to this deadly law of desiccation. The inevitable could be retarded, he said, if one were willing to put in four hours a day at his desk in hard study. The fellow should have written a handbook for preachers, How To Be Fresh At Forty. Congregations everywhere would have fallen over themselves thanking him. The prescription does seem a bit stiff, and can probably be discounted somewhat on the grounds that he was talking to seminarians, with whom one has to lay it on thick if anything at all is to stick. However, it is no answer to the Draconian professor to say that we haven't time to give to serious reading. We haven't the gobs of leisure of a well-beneficed Protestant pastor, it is true, who does not have the headache of a school, nor the ministry of the sickcall and confessional, and who blithely leaves to the vestrymen to grub for the necessary funds. But even his leisure may not be as inviolate as we suppose, for he may have four or five obstreperous

children around the rectory and all the static of domesticity. Moreover, he probably holds his job on sufferance of the Ladies Aid society, can never say Boo! or look cross at them; and we know what unconscionable pests the self-anointed deaconnesses can be with their myriad personalities, trivialities and irrelevancies. They do not think twice about irrupting by phone or visit into Reverend's academic seclusion. In the words of the ballad "Cloe" their frenetic devotion seems to say, "I gotta go where you are."

But allowing for the multifarious calls on a priest's time and attention, the fact remains that most of us carry a set of spare hours, and that even the busiest among us, by taking thought and planning, could economize considerably in the time they spend in the line of duty. There is an old saying that if you want something done, get a busy man to do it; for if he is a successfully busy man, like Father Daniel Lord, for instance, it may be assumed that he is always master of the work, never is the work master of him. He can always MAKE time, first because he profoundly appreciates its value and has learned to husband the moments, and secondly because he plans his work as intelligently and thriftily as any engineer. But the majority of us are far from being overworked, and we know it. I have been around a lot among priests, whether in our own houses or as a missioner stopping in rectories, and rarely have I met a priest who was really overworked, and never have I gotten the impression that we priests as a body lead a furiously busy life. I have sometimes been moved to wonder whether one of the graces of our state is not exemption from the corrosive effects of too much leisure, for some of us have enough of it to have been demoralized long ago. We haven't that insistent demand on our diligence. Indeed I have sometimes gotten nostalgic and rather longed for the days as an employee in a busy mercantile establishment when I had to punch the clock at eight-thirty in the morning and stick at the job till five in the afternoon. Then evening brought such a delicious sense of earned leisure.

However, there is nothing to prevent a man earning his leisure on a voluntary basis, and serious reading is one way of doing it. And this is right in line with one's ministry, for it does retard "the deadline" of mental desiccation, does keep

a man's preaching fresh after forty. Here in Toronto there is a Monsignor, the pastor of a large parish and a ruddy septuagenarian, who is still as ardent a reader of quality Catholic literature and as avid a note-taker as the day he emerged from All Hallows. I don't know how he is in the pulpit, not having had the chance to hear him, but I do know that there is no moss on his mind. He is right up to the minute in the best that is being thought and said about the Faith. At the opposite pole is the priest who was assigned to a rural pastorate, the sort of place that inhibits much pastoral activity, and fearing that inaction might lead him into mischief, he resumed study of a musical instrument with a teacher who insists on two hours practice a day, and he also set up a workshop in the rectory cellar where he tries his hand at furniture making. Both are exceedingly proper divertissements, but this is all to be said for them. They are not calculated to freshen his preaching or enhance his ability to instruct a convert. In such a situation Cardinal Gibbons advised working up a robust appetite for good reading, which like other appetites grows by what it feeds on. If instead of resuming his music study on such an elaborate scale, he had begun to read the great books of Catholic doctrine, and engaged Professor Adler, so to say, as teacher in the art of reading, he could just as effectively have built himself a Maginot Line against the temptations of solitude. In a few years he might have found himself being invited round the diocese as occasional preacher, since people are quick to spot evidence of fresh thought and study in sermons and set the grapevine humming, for it is these, far more than voice, gesture and the tricks of rhetoric, that they are looking for.

Just now the American reading public are snatching up thousands of copies of Mortimer Adler's " How to Read a Book." It is consoling to reflect that, whereas in Germany the greatest best seller of all time has probably been Hitler's hymn of hate, Mein Kampf, we Americans can get all agog over books like The Story of Philosophy, The Art of Thinking and The Art of Getting a Liberal Education, which is the sub-title of the latest Simon and Schuster windfall from the pen of Professor Adler. Though we are far from having the Frenchman's passion for logic and ideas, we do every so often reach out frantically to touch the hem of the philosopher's garment, in

the apparent belief that virtue will go out from him into our poor anemic minds. Thousands of adult Americans, whose wits have been cribbed, cabined and confined by paltry methods of education, crave Lebensraum, but a spiritual Lebensraum for the mind. The current rave over Adler's book shows this. We can expect that reading the Great Books will become nearly as much a fad as listening to Charlie McCarthy, and prove ephemeral as fads do. No priest could regard with equanimity the reading of some of the books on Adler's list. The bloom of one's Faith, the vigor of one's piety are to be prized above a knowledge of the pernicious stuff that some geniuses have gotten off.

But we don't need Adler's list to occupy our time, for there is a large list of Catholic masterpieces of not so ancient vintage, and probably a salesman in any Catholic bookstore could reel it off to us. Every time I step inside a well-stocked Catholic bookstore I get a sinking sensation on beholding all the grand things I have not read. Father John O'Rourke, the popular Jesuit retreat master of a generation ago, used to say that he felt like an intellectual peanut every time he browsed through Brentano's. Heaven knows, there is no lack of great Catholic books if we want to give Adler's rules a workout.

We didn't read them in the seminary, because there instruction was mainly by manuals, for quite obvious reasons. Sometimes you find a writer referring to the manuals contemptuously, and are at loss to understand why. Whatever their limitations, they are indispensable for undergraduate education, contain far more than we ever bothered to dig out of them, and would richly repay our rereading them after we have been ordained. But of their nature they are severely impersonal, their authors being the most self-effacing creatures imaginable. They are stark statements of doctrine and proof, as pretty from the literary standpoint as a fluoroscope close-up. Hence they cannot provide that peculiarly kindling experience of establishing contact between one's mind and that of a masterful thinker like Lacordaire, Newman, Chesterton, Belloc, Dawson, Karl Adam, Gilson, Maritain and a dozen others that could be mentioned. The works of authors like these pulsate with a rich intellectual personality, so to say. They are all intense individualities intensely thinking, and what we say of some

people's laughter can be said of their thinking, it is infectious. Given serious study, they are bound to elevate the tone and quality, as well as increase the momentum of our own thought.

Adler speaks of becoming " the peer " of a great author by familiarization with his book. This much is certain, he cannot come down to our level, so we must contrive to shinney up to his. However, when a boy shinneys up a majestic oak tree and takes in a magnificent view, he doesn't exactly become a peer of the altitudinous oak. But he has enjoyed an ennobling experience, however clumsily he managed it. As Newman would put it, his outlook has been " enlarged." He has a more spacious idea of his native valley. Something of the sort accrues from the study of a great book. The manuals or text books are concerned to supply information, and are gauntly impersonal; the " great books " supply insight, understanding, enlightenment, enlargement, personal contagion, and are indeed what someone has called them, " the precious lifeblood of a master spirit." Only from them can the mind get that transfusion which it sorely needs. Into our mental arteries will flow in however small a measure the crimson tide of intellectual greatness, our languishing thought and preaching will gradually begin to perk up, and if our hearers have a chance to get a word in edgewise, as for instance through the question box, some hardy soul will slip in a note to say how much he enjoyed the radiant freshness and the evidence of reading and study with which Father handled the immemorial truths of Faith.

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CHRIST AND OURSELVES IN THE BREVIARY.

THERE must be very few of us who do not feel at one time or another that the Breviary is a bore and an intrusion. We meet St. Gregory on the average once a week in the Common of Confessor non Pontiff: by the time we read his second sentence ("ne aliquibus ipsa ejus planities alta fortasse videatur") we seem to be listening to a very antique phonograph; and (if we are still wide enough awake to think at all) we feel that he has hardly succeeded in his noble purpose: "ut tamen scientibus non sit onerosa." The Breviary is so often relegated to odd moments, or crammed into the forty or fifty minutes before we climb into bed; and this is the result not only of boredom but of the feeling that the Breviary is a thing apart, a sort of wife that we still have to support but whom we have long since divorced from bed and board and loving companionship. But it has to be done, and anything that makes this task more varied or attractive is a help to the priest. I wish here to suggest a method which is applicable by all and can be enlarged upon indefinitely by the individual. It has the double advantage that it makes the Breviary more interesting and more directly related to the personal sanctification and public ministry of the priest.

The method of course is no new one for it is clearly suggested in the Gospels and elaborated in the Epistles, but its possibilities have been little explored. It consists simply in seeing our official prayer as one great means of bringing the priest into living and loving contact with the One who is "semper interpellans pro nobis"—in seeing the Breviary as one phase of our Mystical Union with Christ.

Not only do we open each Hour with Christ's own prayer, the Pater Noster, and offer all our petitions "per Dominum Nostrum Jesum Christum", but the whole Breviary is part of the mysterious life which Christ continues to live on earth. When we think of His promise, "I am with you all days even to the end of the world", we are too apt to think only of the enduring existence of the Church. But Christ remains with us in several ways—by His authority in our Holy Father and in our Bishop, by His physical presence in the Eucharist, and by the life of His grace in the ministry of His priests. He died

once for sin, but He lives forever unto God, and that life is led not only in Heaven but here on earth, and not only amongst men but within men. Nothing that is truly good in the Church can be understood apart from this Christ that abides in us, and He is surely to be found in the official prayer of His Church. If we think of ourselves merely as praying *through* Christ we may be inclined to leave too much of the work to be done by Him. God knows He is willing enough to share our burdens with us, but we can hardly expect Him to agree with us if we consider the Breviary as a prayer in which we supply the words and He supplies all the love and fervor. God could have achieved His ends in many ways but He chose to give creatures a very large share in their Redemption. He used His own created human nature to save us, and He uses our human nature too, not as a dead instrument entirely passive in His omnipotent hands but as a pulsating vital medium which works out its own salvation. Christ and the soul do not work separately; they concur actively in producing the one result, Redemption. This concurrence, as St. Paul points out, is achieved by Christ becoming the very internal power by which we can perform supernatural actions—" I live, no, no longer I, but Christ liveth in me."

May I, for the sake of clearness, indicate the relations of this union with Christ to the main mysteries of our holy Faith? The effect of grace is to do for the individual what the Incarnation does for the humanity of Christ; it sets up in the individual a replica of the Incarnation. It is impossible for all human beings to become Divine Persons, but they take on the Divine Nature in the sense that grace (by which we are " consortes divinae naturae ") transfigures and elevates all that is human and confers on all human activity (except sin) a divine dignity and value. The union between the divine and the human effected first in the Incarnation is extended and completed by the Passion and the institution of the Church; by the Passion, for there Christ identifies Himself with all men (taking on Himself the guilt of all and meriting grace for all); and by the Church, for in it men become identified with Christ. Christ continues to live on earth *within* men, He becomes not only the external Cause and Exemplar, but even the internal life of the soul. Through the action of the Church, Christ's

merits are communicated to men and become truly their personal possession (*i.e.*, not merely attributed or external to them as honors might be). Whatever is accomplished in the Church by men is accomplished because the life and grace of Christ are at work. The prayers, works and sacrifices of men are valuable in God's sight because what God sees is Christ praying, working and sacrificing. To God, the Author of the supernatural order, men have neither value nor life apart from their union with Christ.

This doctrine of the Mystical Body throws considerable light on the meaning of the Old Testament as a whole, and so shows us why the Old Testament occupies so large a place in the Breviary. Nearly all the psalms and readings from the prophets are Messianic; and although we understand this readily enough in a general way, we usually leave to the professor of Scripture the work of specifying the references. Without intellectual subtleties and without elaborate linguistic apparatus, there is a wealth of meaning to be found in the Old Testament by anyone who knows the events of the New.

One of the most interesting cases is Psalm 21 (Friday at Prime) which is not only an explanation of important parts of the doctrine of the Mystical Body but is admirably calculated to develop that intimacy with Christ which should be one of the fruits of the Office. The Psalm falls readily into the three parts divided in the breviary by the Gloria: the desolation of Christ, His sufferings, and the fruits of His Passion (the Church and the Eucharist). The first two parts are so detailed and clear that they seem to be an historical account rather than a prophecy. But clear as they seem, there is almost endless matter in them to bring us into the very heart of Christ's work and show us His intentions and motives. For in reading them we are not only listening to an account of something that happened two thousand years ago; we are ourselves re-enacting those events. The opening cry, " Deus, Deus meus, quare me dereliquisti," gives us some measure of the extremes Christ went to, to show us His love and to shoulder our burdens,—but for Him, *we* would be uttering that cry in despair from the depths of hell. " De ventre matris meae Deus meus es tu; ne decesseris a me quoniam tribulatio proxima est; " these phrases are not only descriptive of the past work of Christ but prophetic

of the present and future work of His priest. From the point of view that we are taking here, it is the last verse of the second part that gives the full meaning to the Psalm: " Narrabo nomen tuum fratribus meis; in medio ecclesiae laudabo te." Up to this point Christ is speaking in the singular, for on Him alone fell the weight of the guilt of the whole world. But now comes the change of tone—from the singular to the plural, from desolation to happiness, from death to life; He suffered alone, but the fruits of His sufferings will be bestowed on all men—all are called to be sons of the same Father and of the same Mother. The " semen Jacob " and the " semen Israel " are the brotherhood of Christ; and to confirm that brotherhood, He passes on to voice an apparent contradiction of the opening sentence (" Clamabo per diem et non exaudies ") " cum clamarem ad eum, exaudivit me ". The lesson would seem to be clear: Christ who was not heard when He prayed for Himself (*e.g.* in the prayer in the garden) is heard when He prays for His brethren—" timeat eum omne semen Israel quoniam non sprevit . . . deprecationem pauperis." The repeated mention of the " ecclesia " (whatever may be the literal meaning of the original Hebrew word) reminds us that Christ's personal actions are inseparable from the Church He founded and the grace He obtained for us. He passes then to mention the divine Food that confers everlasting life: " edent pauperes . . . vivent . . . in saeculum saeculi ". The psalm closes with a very explicit prophecy of the Church: " Annuntiabitur Domino generatio ventura; et annuntiabunt caeli justitiam ejus populo qui nascetur quem fecit Dominus ". We might sum up the whole psalm by saying that Christ is praying for us, not as one of the saints in Heaven, but as the spokesman and vicar of the whole human race.

This tone is typical of the prayers of the Breviary which are always reminding us that Christ has a special mission which includes all men because it identifies all men with Christ, (" I am Jesus whom thou persecutest "). This identification becomes closer as the individual is called to co-operate actively with Christ, and so is particularly true of the priest. The three daily Canticles are very interesting in this way; for they are concerned with one phase of every priest's ministry which most of us overlook—the vocation of the gentiles. We

easily forget that God expects us to be the means by which the promises given to Abraham may be extended to all men. We may have little opportunity outside prayer for the spread of the Gospel, but the Canticles remind us of the obligation to work for that end.

The three Canticles form a bridge between the Old and the New Testament. They are cast in the Old Testament idiom but their true meaning is the expression they give of the purpose and scope of the New, they are prophetic. Since their words are the words of the Holy Spirit, there is nothing fanciful in seeing them as outlines of what was to be accomplished later. Zachary opens with the image so dear to the Jewish writers: " Benedictus Dominus Deus quia *visitavit* et fecit redemptionem ". Like his wife, he must have had some knowledge of the greatness of the visit that was already being paid to the people by the child within Mary's womb; and the Redemption he spoke of was the new Dispensation that had just begun. It is the priest of the Old Testament who reminds us that " Novum in Vetere latet, Vetus in Novo patet." " Israel, Domus David pueri sui, jusjurandum quod juravit Abraham," these are all figures or types of the work of Christ. He foretells the mission of His Son: " praeibis ante faciem Domini parare vias ejus "; here at last the " Dominus " of the Old Testament becomes the " Dominus " of the New; the Lord God becomes Our Lord, Him whom we call " Dominus Noster," for the " Dominus " here is Jesus. Toward the end the Canticle explicitly includes the gentiles whom Zachary characteristically speaks of by their Old Testament name, " His qui in tenebris et in umbra mortis sedent ". And the prayer concludes with the identification of the Chosen Race of the Old with the Church of the New—the Gospel will be spread to the gentiles " ad dirigendos pedes *nostros* in viam pacis "—the " nos " implied here is the people of all times who come under God's providence.

The same fusion of the Old with the New is further developed in the Magnificat. Mary is conscious of her Israelitic descent, but she looks even more to the future than to the past. We may consider this Canticle as the first formal pronouncement of Mary's position as the Mother of all the faithful. " In Deo salutari meo "—Mary like her children was redeemed,

but in a special manner so as to help them in a special manner. The " generationes " and the " progenies " are not only the people of the future but the brothers and the sisters of Jesus. And we know now (though Mary may not have known it at the time) that " dispersit superbos mente cordis sui " foretells the passing away of the privileges based on mere physical descent from Abraham. " Suscepit Israel puerum suum " mentions the new Israel—the Son of God; and the " suscepit " puts the phrase in stark contrast with the preceding one: " divites dimisit inanes." Here she indicates for us the tenor of the life of Christ—humility and poverty—God has already rejected the rich and the proud, and has taken to Himself the poor and the humble of the whole world in the person of His Son Jesus. " Abraham et semini ejus in saecula ", like the closing note of the Benedictus, includes the faithful of both Testaments.

The prophecies of a divine Redemption for the whole world come naturally enough from Zachary and Mary who are official figures, he as priest of the Old Testament and father of the last of the Old Testament prophets, she as the new Eve, the mother of the faithful. It is however in Simeon (whom we might by comparison call a private saint) that we find the most explicit reference to the Gentiles and the width of God's Providence. And it can hardly be by accident that Simeon mentions the pagans in hailing the end of his own life. For there are many passages in the Old Testament reminding us that even there salvation was not exclusively for the Israelites: *e.g.* the Canticle at Lauds on Thursday (Tobias, 13: 4): " Quoniam ideo dispersit vos inter gentes quae ignorant eum ut vos enarretis mirabilia ejus; " and on Saturday (Ecclus, 36: 2-3) " Et immitte timorem tuum super gentes quae non exquisierunt te ut cognoscant quia non est Deus nisi Tu." The truly pious Israelite had hoped that all men would come to the knowledge of the One God. It is in this way that Simeon mentions " lumen ad revelationem gentium " the light which will be at the same time " ad gloriam plebis tuae Israel ". The three Canticles remind us that the vocation of the gentiles should be the daily concern of the priest, in whatever work he may be engaged. And by the fervor of his Office, if by no other means, he also can be a " lumen ad revelationem gentium ". These prayers of Zachary, Mary and Simeon bring home to us

that we are, in and through Christ, completing a work that began thousands of years before Christ appeared on earth. What was promised and given in part in the Old Testament was fulfilled and given wholly to the whole world in the New. When the Jews rejected Christ, the providence of God was not interrupted or contracted, but expanded and made more wonderful; and we can understand the two Testaments only in the light of each other. Christ the Saviour, the Priest-Victim, is the central figure connecting both; the more carefully we recite the Breviary the more we come to understand the work of this High Priest, and the more fully do we grasp the manner in which we "fill up what is wanting in the sufferings of Christ."

The same line of thought can be applied endlessly in the Breviary; and the words themselves supply the safeguards which prevent such applications from becoming an exercise in mere intellectual ingenuity. For the great truths of our Holy Faith are there constantly related to Christian practice, and we find constantly before us the ways in which we can show our solicitude for the Church of God. This can be indicated by summarizing the daily Canticles at Lauds: they are concerned with Christ the King, the Head of all things; Christ the Substitute Victim; the desolation of Christ, his atonement for sin; God's special providence for His elect, the Church; the unity of the flock under the one Shepherd, the joy and prosperity of the Church.

We can then find a great means of fulfilling the first Commandment in the Divine Office (the Divine Duty, we might call it if we were to translate the Latin phrase more exactly). But we might note that when Christ was re-stating the First Commandment he expressed it through the notion of love: "Thou shalt love the Lord thy God". This is the key to the tenor not only of the New Testament, but of the whole practice of the Church, for she has followed Christ in considering knowledge and love not so much as distinct entities but rather as aspects which complete one another. If we assemble what Matthew (38: 19-20), Mark (16: 15-16) and the Acts (1: 8) tell us of the last instructions of Christ to his disciples, we get: "Going therefore teach ye all nations whatsoever I have commanded you; preach to every creature the Gospel which is the

rule of life, for all those who do not believe (*i.e.* do not practise) shall be condemned; preaching thus, you will be witnesses to me in all parts of the world ". Here He fuses the three notions of *teaching* the truths about Christ, *spreading* the grace which will enable men to obey the commandments of Christ, and *bearing witness* to Christ by the outward showing of the spirit that is within them. Doing and believing are considered as activities that cannot be effectively separated from each other. It would follow then as an immediate corollary that adoration is an acknowledgment of God as the Supreme Good by both the intellect and the will. Here we have the only sensible approach to the Office: unless it is a work of love, it becomes a work of unfathomable boredom. We shall not be inclined to pray " Domine, ad festinandum me adjuva " if we are looking in it for the great proofs of God's unending care for us and for souls through our ministry. We can use it to intensify within ourselves the image of Christ which will witness Christ by externalizing itself in our zeal and love for others.

We easily forget that preaching requires a remote as well as a proximate preparation. We must induce in ourselves mental habits, interests and attitudes which will make our preaching the ministry of the Word—that is, a constant teaching of what the world looks like when viewed with the eyes of Faith and expressed through the Word of God. This can never be achieved merely by assembling material out of books, for our growth in holiness and in knowledge is a growth in intimacy with the Divine Person and the human nature of Christ, and we come to know Him better only by loving contemplation. The Church has provided in the Office a daily shrine into which the priest's mind retires to penetrate more and more into the divine plans and to emerge with a closer and fuller intimacy with Christ—it is there particularly that we are " docibiles Dei ", and it is there that Christ becomes an habitual and heartfelt interest with us. For apart from the Mass and the administration of the Sacraments, there is no activity in which the forces of Christ and the forces of the priest are more closely allied and fused than in the recitation of the Office. And the stronger the inner bond between Christ and

the soul, the better are we equipped to perform the external work of sanctifying others.

The Breviary then provides a protection against an unfortunate tendency to which we easily yield—the tendency to split our Theology into two distinct halves (Dogma and Moral) which have nothing to do with each other. There is nothing, the professor of Dogma assures us, nothing we can do about the Trinity which is a fixed, immutable Essence; there is nothing, the professor of Moral assures us, nothing in the metaphysics of being that will help you solve a problem of justice in the confessional. And each is right in his own way. But with due respect to each, we may say that neither, with his neat classification, is taking sufficient account of the kind of activity which Christ commanded when he told his disciples, in the one breath, to preach, to sanctify themselves and to sanctify others. There is a great deal of Dogma and Moral in St. Paul, but it is rather difficult to find in him statements which belong exclusively to either; what he tells us of Christ, of the Holy Spirit, of God's attributes is immediately related to what the faithful must *do;* he is in the habit of referring practical moral questions back to the central Mystery—the Incarnation. To consider things separately is not the same as to separate them. God has put Dogma and Moral together; let no man put them asunder. The priest who reads his Breviary with loving attention is not likely to consider dogmatic truth in isolation, nor (what is more important) is he likely to consider moral truth apart from the great general obligation to reproduce in the Christian the image of Christ. No Theology can properly be called Christian which leaves out of account its source, meaning and purpose—Christ. The whole of St. John's Gospel is a homily on the text: "Verbum caro factum est"; in both Gospel and Epistles he makes this a normative as well as a speculative principle. We need not then be surprised that he states this great principle just after he has told us: "Quotquot receperunt eum, dedit eis potestatem filios Dei fieri"—the Incarnation, the humanizing of God, cannot, in the present Dispensation, be understood except as the cause of the divinizing of man; the truths about Christ are the foundation of our whole system of Moral, and Christ alone supplies the vitality, the energy, by which we can make that Moral

the practical rule of conduct for either priest or people. Now the Breviary is Christocentric and keeps steadily before our eyes that the whole universe is Christocentric. Almost every phrase of it contains the fusion of belief and love, the blend of Faith and Charity which inspires us to action in which we may almost be said to believe with the will ("Initium sapientiae timor Domini") and to love with the intellect ("Qui creditur salvabitur"). It is the Breviary the Church has put in our hands which reminds us that Moral Theology is even less concerned with the sins we must avoid than with the acts we must perform to show and increase our love for Christ. For the Breviary, like the Church whose prayer it is, has no meaning apart from Christ; it keeps us close to Him, and through it Christ is praying in us and with us. And if we strive to make that prayer worthy of Him who is the very soul of our soul, we shall certainly grow in that intimacy with Him which makes the difference between the priest who is holy and the one who is merely energetic.

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

PARADISE AND ST. LUKE 23:43.

The word *paradise*, frequently used today to denote a place or occasion of great happiness, is indebted to the Jews for this meaning. This paper proposes to give a brief outline of the word's history and to point out its meaning in the New Testament.

Most scholars think that the word is a compound of Persian origin, consisting of *pairi=about, around*, and daêza=*wall*. Originally, then, it meant something with a wall about it, an enclosure, a park. The word was probably borrowed by the Hebrews during the Persian period and modified to *pardes*. It appears only three times in the Hebrew Old Testament, and in each instance it means a park. Neh. 2, 8: " (Let) a letter (be given) to Asaph, the keeper of the king's *park*, that he may give me timber. . ." Eccles. 2, 5: "I made myself gardens and *parks*, and I planted therein all sorts of fruit trees." Cant. of Cant. 4, 13: " Thy products(?) are a *park* of pomegranates, together with choice fruits. . ." *Pardes*, then, in the Hebrew Old Testament means a park with various kinds of trees in it. It has no eschatological significance. Although it carried with it a connotation of pleasurableness, it goes no further in that direction than does our word *park*.

The Persian word in the form of *paradeisos* was also borrowed by the Greeks, through whom it has passed on to the modern languages. We find it in their profane literature from the time of Xenophon on,[1] and also in the Greek translation of the Old Testament. This latter collection of books employs the word rather frequently. It renders the Hebrew *pardes* and the words for garden, *gan* and *gannah*; it appears once where the corre-

[1] Anab. 1, 2; Plutarch, Artax. 25; etc.

sponding word of the Hebrew has apparently disappeared from the text (2 Chron. 33, 20) and seven times in the deuterocanonical sections of the Bible.[2] It always means *park* or *garden*, but in the use to which the Greek Old Testament put it we find the first indications of the meaning it was later to assume. The word was employed to render the *gan* of gan Eden, the garden of Eden. It thus became associated with the garden of Eden where God placed Adam and Eve, and in this way took upon itself the coloring that belonged to man's original habitat. Paradise, being the Greek for the garden of Eden, came to represent the standard of blessedness, beauty and fertility (Ezek. 31, 8-9) and to denote the ultimate of happiness, good fortune and delight (Ezek. 28, 13). It is worth noting that in several places *gan Eden* is rendered paradise of delight, e.g. Joel 2, 3.

The ever-increasing importance of the garden of Eden in Jewish eschatology was reflected in the gradual change in the meaning of paradise. The garden of Eden does not loom large in Old Testament eschatology, but we can see some indications of the rôle it was to play in New Testament times. The Messianic kingdom is described in terms that in many ways recall the harmony in nature prior to the Fall. A marvelous transformation is to take place in the world: disappearance of wars (Is. 2, 4; Osee 2, 18); restoration of friendship between animal and animal and between man and animal (Is. 11, 6, 8; Osee, 2, 18); and the supernatural fertility of the land (Amos 9, 13). Compare this with Genesis. Adam imposed names upon the animals (2, 19); after the Fall he ate bread in the sweat of his brow (3, 19), indicating that before the Fall the land was extremely fertile and productive. Isaias describes the Messianic glory of Sion by comparing it to Eden, to the garden of Yahweh (51, 3). This text may well have had some influence in idealizing the garden of Eden. It is not a long step between comparing the Messianic kingdom to the garden of Eden (paradise) and asserting that the Messianic kingdom was the (idealized) garden of Eden. But the Old Testament suggests no more regarding paradise.

In the apocryphal writings of the Jews paradise is often used in connexion with the afterlife, and has an established position. Whereas in the Old Testament we saw how the world might

[2] Ecclus. 24, 30; 40, 17; 27; Sus. 4, 7, 36, 54.

evolve to designate the end-time, in the Apocrypha we find the evolution complete. It must, however, be confessed that in them the notion of paradise is not fixed, and that at times it is difficult to determine its precise meaning. The ideas about it are confused and inconsistent. We can nevertheless say that in general the word has three meanings: 1) the historical garden of Eden (Ethiopic Henoch 32, 3, 6; Life of Adam and Eve 1-4; etc.); 2) eschatological paradise i.e. the dwelling-place of the just in end-time (Slavonic Henoch 65, 10; Test. of the Twelve Patriarchs, Dan. 5, 12; etc.), prescinding from the question as to when the end-time paradise is to be given over to the just; 3) celestial paradise i.e. the dwelling-place of the just who are awaiting the final judgment (Slavonic Henoch 8, 1-9, 1; Apoc. of Moses 37, 5-6). Paradise in this last sense lay in the third heaven, and was a place of pleasure and delight. The Apocrypha are not clear regarding the whereabouts of paradise, whether it was a part of Sheol, separated from the abode of the wicked by a wall, or whether it was distinct and separate from Sheol.

In the New Testament " paradise " occurs three times (Lk. 23, 43; 2 Cor. 12, 4; Apoc. 2, 7). We shall reserve the consideration of Lk. 23, 43 until the last.

Apoc. 2, 7: " I will permit him who is victorious to eat the fruit of the tree of life in the paradise of God." This text, though offering little difficulty, is quite interesting. Christ is undoubtedly promising heaven to the victorious. The reward is couched in words that call to mind the primordial garden of Eden. The tree of life is there as well as the fruit that gives continued existence. But Christ is not speaking of the earthly garden of Eden, which was past and gone. He is speaking of the garden of Eden (paradise of God) that is identical with the heavenly Jerusalem (22, 2), for the tree of life that nourishes the just is in both. In Apoc. 2, 7, then, paradise is the celestial paradise where God is seen as He is (1 Jn. 3, 2). As in the Apocrypha, paradise is transferred from this earth to another world, where the just dwell, but the Apocalypse goes farther. Life with God is not a half-earthly existence (Slavonic Henoch 8, 1-9, 1). It is the Christian heaven, the enjoyment of the Beatific Vision.

2 Cor. 12, 3-4: " I know a man fourteen years ago—whether in the body or out of it I do not know, God knows—being actually

caught up to the third heaven. And I know that this man—I do not know whether it was in the body or out of it, God knows —was caught up into paradise." Unfortunately the meaning of the word in this text is not so clear as we should wish. Commentators generally refuse to identify or see a relationship between Paul's paradise and that of the Apocrypha, even though the presence of " third heaven " in the passage might tempt one to do so. Most of them are of the opinion that third heaven and paradise mean one and the same thing, but they are divided in their explanation of third heaven. Whatever may be its explanation, they are fairly well agreed that in some way it means the heaven in which God dwells. Paradise will consequently mean the same thing, the heavenly dwelling-place. It need not mean that all who enter it receive the Beatific Vision. Many deny that Paul did. Hence, primarily it is a place, not a state.

Lk. 23, 43: " This day thou shalt be with me in paradise." This is a difficult text, and there is no unanimity either among the Fathers or among the commentators as to the meaning of paradise there. To cite only a few commentators, Cornelius à Lapide and Knabenbauer hold that it means heaven proper; Maldonatus and Schegg think that it means the " Limbus patrum; " Vuippens and Calvin that it means the earthly paradise of Adam and Eve. Since Christ promised paradise "today", eschatological paradise is of course excluded. We may note, too, that in the light of the division of opinion regarding the meaning of the word in this passage we cannot speak of a tradition in the matter.

It is scarcely probable that Christ meant the earthly garden of Eden. Conceivably He might have employed that expression to convey to the good thief in terms intelligible to him that he would be in a place of happiness, assuming that the good thief believed that the just dead went to the earthly paradise; but that is very unlikely in view of the fact that the doctrine regarding the abode of the dead in the Bosom of Abraham or in the celestial paradise was so widespread. We are thus left with two alternatives: heaven properly so called or the " Limbus Patrum ". To decide this problem is the task of theology.

In Scripture we have warrant for the meaning *heaven*; but where paradise is certainly so employed, it refers to events after Christ's Ascension. The solution of the problem hinges on the

answer given to the question: when were the gates of heaven opened? The Church has not defined the point. Now if we restricted ourselves to dogmatic definitions alone, there would be no serious objection to saying that the saints of the Old Testament upon death enjoyed the Beatific Vision. Some expressions in the Old Testament could without much difficulty be interpreted in this fashion, e.g. Ps. 49, 15; 73, 23-28; Wis. 3, 1-9. But theologians commonly hold that the Old Testament saints were held in the "Limbus Patrum" until the time of Christ. For this they refer to Heb. 9, 8-9; 10, 19 and to the fathers. On the strength of this common teaching we are to hold that before the time of Christ the deceased just did not enjoy the Beatific Vision. The theologians, however, fix the time when heaven was opened even more precisely, namely Christ's Ascension into heaven.[3] If to this we add the article in the Apostles' Creed: "He descended into hell ('Limbus Patrum')", it is difficult to escape the conclusion that Christ promised the good thief happiness in the Limbus Patrum. Any suggestion that the good thief enjoyed the Beautific Vision in the Limbus Patrum but was not in heaven[4] is based on a forced distinction between heaven and the Beatific Vision. Heaven is essentially the Beatific Vision. If the good thief already had it in the Limbus Patrum, he hardly gained any advantage by ascending with Christ into heaven.

The interpretation of Lk. 23, 43, then, is as follows: Christ promised the good thief that he would be with Him in the abode of the deceased just, leaving the thief to picture for himself the nature of that place; since theologians tell us that the gates of heaven were closed until the day of Christ's Ascension, that place was what we call the Limbus Patrum.

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[3] Petavius, *Theol. Dogmat.*, De Incarn. XIII, 18, n. 5; Pesch, *Praelect. Dogmat.*, 4-5, IV, p. 301; Billot, *De Verbo Incarn.*, 7, pp. 540-1.

[4] St. Thomas, *Summa Theol.*, III, Q. 52, a. 4, ad 3.

THE GREAT DOCTOR OF MORAL THEOLOGY.

This centennial year of the canonization of St. Alphonsus has again focused the mind of the Church on the great Doctor of Moral Theology. Amid the thickening shadows that envelop the moral world of today, his doctrine, like a beacon, sends forth its steady light. The confessors—those pilots ordained by God to direct the consciences of men through the narrow channels of life—still take their bearings on it. The authority of St. Alphonsus continues to be a most safe guide amid the ever-increasing complexities of life.

On what does that authority rest? The answer to this question will be our humble tribute of honor to St. Alphonsus, on whose brow, a century ago, Mother Church placed the halo of Sanctity.

The personal qualifications and high achievements of an author and the esteem and influence which his writings have created in the intellectual world are the two poles on which rest his authority. These constituent elements, necessarily consequent to one another, create a presumption in favor of the arguments on which are based his views and opinions. This presumption of truth establishes the value and strength of his authority. "For, extrinsic authority," says St. Alphonsus, "does nothing more than offer a presumption of the intrinsic value of the author's argument . . . *Auctoritas enim extrinseca non aliud operatur quam afferre vis intrinsecae praesumptionem*" (Ap. Mor. L I No. 79).

In the quest of truth there are certain avenues which the conflicting shadows of various opinions make it difficult for the mind to discern. The help of an experienced and authoritative guide is then of the highest value. This is particularly true in the domain of morality, where the border-line between right and wrong seems at times to vanish. And who will ever know all the intricacies and fluctuations of the human conscience in its struggle between the conflicting claims of law and liberty?

Three factors combine to establish the intrinsic and personal value of a moral theologian's authority. The natural and supernatural qualities of mind and heart serve as a foundation; study and prayer are needed to develop these qualities; time and experience alone can give them their full expansion and plenitude

of power. These basic requirements are made manifest in the life and writings of St. Alphonsus, the prince of moralists.

Nature, in the ordinary plans of Divine Providence, serves as a substratum to grace. *Gratia supponit naturam.* The work of this supernatural element in man's life is at its best when it meets a healthy, well-balanced and perfectly developed nature. It then produces one of those masterpieces which are the honor and pride of our fallen nature.

Nature was lavish of her gifts with Alphonsus di Liguorio. The most wonderful natural qualities of mind and heart had prepared him for the great task of his life. His mind was one of these bright meteors which now and then appear in the firmament of God's Church and illuminate it with their splendor even long after they have vanished beyond the horizon. Brightness and power of perception, surety and rectitude of judgment, readiness and tenacity of memory characterize the intellect of our great Doctor. The comprehensiveness of vision and grasp of detail, the power and facility of absorption, the sharpness and subtlety of analysis, the limpidness and exactness of expression are obvious to every one who peruses the works of St. Alphonsus.

The judgment of our great moralist is keen, rapid and sure. It senses rectitude. Like a well-freighted ship on a heavy sea it never lurches to port or starboard. In the selection of opinions it is never obscured by passion or prejudice. "In delectu sententiarum . . . in eo, ni fallor, totus fui ut in singulis questionibus me indifferenter haberem et ab omni passionis fulgine expoliarem," he writes in the introduction of his Moral Theology. Passion indeed is a subtle and clever artist. In matters of moral doctrine particularly, it shades and colors opinions to harmonize with our likes and dislikes.

Prejudice is to the mind what passion is to the heart. Preconceived ideas unconsciously warp the judgment. Most men are one-sided. Very few escape the influence of prevailing opinions. These form the very mental atmosphere the mind breathes. Only the strong and healthy intellects are proof against their subtle and all-pervading power. And it is reserved to the master minds to attack them in the open and to change the course of the sweeping current of prevailing thought.

That St. Alphonsus was above the dominating ideas of his time is very noticeable in the stand he took against the theological opinions that had held the ground for centuries. By the force and fervor of his writings he thawed out, as it were, the cold principles of Jansenism that had held Catholic piety icebound for several generations.

To these great natural qualities of Alphonsus we may add a full measure of supernatural virtues and gifts with which his saintly soul was adorned and which his constant fidelity to grace gave full play and brought to perfect fruition. The illumination of his mind and the inborn rectitude of his judgment were strengthened by the purity of his life.

That virtue is undoubtedly a source of light, particularly in the study of ethics, is evident in the life and teachings of many eminent scientists and philosophers who have penetrated the inmost secrets of nature, and yet miserably failed to grasp the most elementary principles of morality. Sanctity of life reestablishes that original harmony of the human faculties which is so helpful in their interdependent action. In ethical matters particularly, purity of heart clarifies and enlarges the vision of the mind. The burning endeavor of a spotless life illumines the path of duty and gives direction to its accomplishment. How appropriate to Alphonsus then are these words of the Scripture: " Quasi stella matutina in medio nebulae et quasi sol refulgens sic ille effulsit in templo Dei " (Office of the Saint).

The most remarkable talents and the most wonderful gifts of nature remain barren and unproductive without work. Like the soil they have to be ploughed and harrowed by a continual study. Genius itself has well been defined " an infinite capacity for taking pains." The life of Alphonsus was one of arduous and continuous study. He was only sixteen years old when he presented himself before the University for his final examens and received the honors of the Doctorate " in utroque jure, summa cum laude ". At twenty we find him practising with great success at the bar of Naples and giving promise of a brilliant career. " In the doctor of law," says his biographer, " God was preparing the moral theologian that was to be, and His hand was shaping the pen of a new Doctor of the Church."

The study of Alphonsus's lifetime was to be Moral Theology. Although his ascetical and dogmatic works run into many volumes, it is evident from his own correspondence that his Moral Theology was the centre of his intellectual activities.

The *magnum opus* of our great Doctor is the fruit of thirty years of hard and indefatigable labor. "Novit Deus," he writes, "quantum in eo labore taedii et defatigationis expertus sum." Some eight hundred authors are reviewed and over seventy thousand quotations are introduced in his work of Moral Theology. When one visualizes that maze of conflicting opinions which drift across the horizon of the moral world and play over it as the shadows of passing clouds on the waters of a summer lake, one begins to understand and appreciate the tremendous labor of Alphonsus.

The moral world with its laws and the intricate problems they create appealed to the legal mind of the scholar; its necessary relations to man's final destiny and the eternal consequences they involve fanned into a burning flame the saint's zeal. Behind the ephemeral trifles which absorb our activities, beyond the ever-shifting scenes of our daily concerns, there constantly loomed up before the eyes of Alphonsus that great and restless ocean of the moral life over which man travels to his final destiny. Like a skilful pilot he knew the rise and fall of its tides, studied its shores, noticed its currents and cross currents, and charted its lanes. The theological works of our great Doctor are now in the Church of God like the lighted buoys that mark the channel over which the Christian conscience can travel with safety to port.

Alphonsus's long and arduous life of study was that of a saint, animated by zeal, tempered by humility, and enlightened by prayer. Love of God and zeal for souls were the sublime motives that constantly urged him on in his scholarly career. The subtle vanity of authorship found no room in his beautiful soul. Writing to Fathers of his Congregation about his Moral Theology he says: "Ea libenter abstinuerim si nullus inde fructus percipiendus fuisset nisi aliquantulum fumidae laudis." When in the light of experience and study he reviews the first editions of his works, he willingly admits his mistakes and retracts in all humility opinions he had previously professed. "Nonnullas etiam quaestiones (temporis decursu rebus ad

seduliorem trutinam revocatis), hominem me agnoscens, reformavi." Finally, the wisdom and prudence which are everywhere manifest in the works of St. Alphonsus are undoubtedly the fruit of prayer. For it was at the foot of the Tabernacle and before the image of Our Lady of Good Counsel, which he ever kept on his table, that our Saint found light and inspiration.

Time is a necessary factor of success in intellectual research work. Years gradually unfold to the student the secrets of truth and give him those synthetic views without which vision is not complete. A long life was allotted by Divine Providence to Alphonsus for the completion of his mission. He lived to the age of ninety-one. The first edition of his Moral Theology was written in the full maturity of his manhood. He was then forty-nine years old. The last edition appeared thirty-seven years later. But, particularly in a work of this kind, time itself would be useless were it not accompanied by the experience which the fleeting years bring to an attentive and observant student.

The four and more score years of St. Alphonsus's life were interspersed with manifold experiences which brought his great work to full maturity. As a missionary it was given to him to penetrate the deep mysteries of the human heart, to know its struggles and difficulties. He then learned in the work of the confessional those cardinal principles on which hinges his doctrine " de occasionariis et de habitudinariis " and which now enable the confessor to steer a safe middle course between rigorism and laxity. In the preface of the second edition of his Theology he writes: " Operae pretium me facturum credidi si librum ederem . . . atque . . . multa in eo ad praxim pertinentia quae sacrarum missionum exercitio diciceram fratribus meis committerem."

As a bishop he came into close contact with the organization of the Church and acquired a practical knowledge of the code of laws that govern it. His doctrine therefore is always based on facts gathered from experience. This in moral matters is of the highest importance. For the secret of the true theologian is to find how principles govern human contingencies in their various manifestations.

When confronted by the ascetical, historical, dogmatic and moral works of our great Doctor one marvels at the immensity of the task and wonders how he found time to accomplish it. The secret of his success consisted in his heroic vow " never to lose an instant of time but to consecrate every moment to the service of God and the salvation of souls." Under the constant pressure of this obligation he gave sixteen hours of the day to study and prayer. When overcome by feverish headaches he would be found holding to his forehead a piece of cold marble while his pen would be racing along the paper to accomplish the task he had set out to do.

The authority of St. Alphonsus is unquestionable and accepted by all. The facts we have placed before our readers justify our confidence in the teachings of this great Doctor and explain the honor which has been conferred upon his doctrine throughout the universal Church.

G. DALY, C.SS.R.

Toronto, Canada

A WORD FOR THE FULLER PARISH LITURGY.

The Baltimore Catechism is still the backbone of school teaching and instruction of converts. There are 421 questions in that Catechism. Thirteen out of the 421 are on Baptism. Three out of the thirteen questions are directly concerned with the essence and the effects of this sacrament. Two explain its administration. The rest of lesson fourteen treats the substitutes of the sacrament and other non-essentials for the doctrine of the sacrament itself. Why then are we surprised that Baptism does not play any rôle of consequence in the religious consciousness of our generation?

In this 14th lesson of the Catechism there is not a word about the significance of its indelible character. Two out of the three doctrinal questions (153 and 154) are negative in their content. Their keywords are: " sin," " punishment," " guilty," " without " and " cannot." The first and most important of all answers conveys nothing of the triumphant supernatural splendor one would expect in a book that ought to contain notions and formulas on which the ordinary Christian has to build a life full of abnegation, sacrifice and charity.

The vision of a Third Reich, an Impero or the classless society were sufficiently concrete and promising to let thousands of young men and women die, or live a life of utter misery for the attainment of these visions. The indoctrination of these heresies must have been of a very positive kind. But here, in our Catechism, where the foundations of our own salvation ought to be shown and where the wealth of the New Adam should find concise but lucid doctrinal sentences, we find merely a subjective enumeration of some advantages for us and the bare essentials of a rudimentary understanding of this sacrament which once inspired the greatest and most majestic poetry of all times. It " cleanses us from original sin, makes us Christians, children of God and heirs of heaven." That is juridical, but no charismatic terminology.

The climax of a dry and negative vision of this sacrament, however, is given in question 162: " What do we promise in Baptism? " The promise mentioned here is the oath we take as soldiers of Christ. It was so impressive to the first Christians that their word for oath, *sacramentum,* became the technical term for the whole mystery of baptism, nay of all seven " mysteria." It meant a new citizenship, a soldiery, a march to victory under Christ as leader. The answer which is being memorized by millions of nineteenth and twentieth century neophytes and young Christians is not a shout of triumph, but: " we promise to renounce the devil with all his works and pomps." Certainly, a Catechism is neither a prayer book, nor religious poetry, nor a hymn of the redeemed. I know that the personality of the teacher is more important than the printed word in an ugly, unsightly and cheap-looking book. It is true that this renouncement is the " toughest " part of our baptized life and that almost all of us are backsliders and oath-breakers. But I think that most of us would do less backsliding and oath-breaking, if we had a more positive and forceful idea of the following of Christ than renouncing the devil's works and pomps. The evil one gets entirely too much distinction in this paragraph. The dramatic dialogue before the actual baptism, in reality, contains no promise of this kind but a simple renunciation followed by a solemn profession of faith. For a positive statement of the Church's oath of allegiance this Catechism answer is very meagre. After all, Jews,

Buddhists, Mahommetans and many good pagans renounce evil and the paths leading thereto. That is not particularly Christian, although one cannot be a Christian without fighting sin and evil. Cardinal Newman has shown us in one of his classical analyses that one can be a perfect gentleman without attaining the superior ideal of a Christian. Renouncing evil becomes then only Christian when it goes with the definite and positive enlistment in the Mystical Body of Christ. Above the gentleman there is the noble-man and above the noble-man there is the New Man, newly created in and through Christ, sharing His mystical death and the New Life and " driven by the Spirit."

The negative morality of Puritanism and the sour asceticism —not the true one!—of our subjective era has caused us to see things this way. It is a drab lesson, this fourteenth chapter of our Catechism, full of negative terms and of obligations. Its juridical and moralistic spirit has nothing of the deep joy, the triumph, the mystical wealth which are contained in Christ's words of rebirth, of the vine and the branches, of St. Paul's new life and coresurrection, and none of the shouts of joy of St. Peter's epistles. Such dry and drab doctrine makes sad, toiling and frightened " Christians, children of God and heirs of heaven," with one eye on the " pomps and works " and another eye on the whip of fear. It makes the normal Christian a drudge.

A Catholic philosopher stated about twenty years ago that in the future crisis not the greater number of adherents, not the better universities and schools, not the more thorough organization and stricter discipline will let any church survive and conquer, but that the one with more joyful martyrs and deeper enthusiasm will be victorious. The root of solid and lasting Christian enthusiasm, unless we choose to mistake passing moods for it, is baptism. It is the sacrament which has made us go through Christ's death and resurrection, so that we now walk in a new life.

If the fulness of truths is barely hinted at in our present-day teaching it seems to be even worse with the administration of the sacrament. Could any one who witnesses it conceive its true import? If I were a layman with our average layman's scanty knowledge, I would take the whole thing for some motions you just have to go through in order to get saved.

Not a candle burning in most cases, the baptistry a storehouse for chairs, the font a meaningless, artistically at least, piece of furniture. Compare this with those glorious baptistries of Florence and San Giovanni in Siena!

Most priests seem to be in a special hurry to get it over with. Hasty breathings, hasty ointments, mumbled formulas, some where " spittle " comes in—in short, the whole procedure reminding of one of those crafty medicine men of whom we have read in stories about African and Siberian natives. The true *mysterium fidei* has turned outwardly for the eyes of it's witnesses into a fake mysteriosity, not based on faith but on ignorance and on apparent contempt for " outmoded rites." Some of us seem to be only concerned with the legal fulfilment of the letter, as if this were a magic thing. Since the many rites surrounding the infusion of water or the immersion into water plus the baptismal formula, are not necessary for the validity of baptism and since the performance of this simple and clear rite indicates symbolically all that it contains in sacramental reality, our legal-mindedness should be contented with paying scrupulous attention to just these words and actions. But the rest of this sacrament has been given to us by a more generous age and one which was less concerned with the letter than with the Spirit. All these other rites, starting with the grandiose *Exsultet* and the blessing of the baptismal font and ending with the tradition of the white garment and the burning candle have been thrown in to dramatize, to unfold, to impress, to make us meditate and to build up an unforgettable climax in our minds. Certainly the immersion or infusion, the chaste beauty of clear water and the words of Christ in themselves are indicative enough for a mind steeped in contemplation and with the faith of an apostle. But to the average layman, the pouring of about a teaspoonful of water on a crying baby in a corner of a church accompanied by unintelligible words conveys nothing of the grandeur and cosmic content of this action.

Is it wrong to assume that these dramatic rites with their inherent architectural perfection and their dramatic vivacity, comparable to a crescendo of one of Beethoven's symphonies or the upward leap to a French cathedral, are meant to be a sacred " show," a holy play and a divine drama? Do they not unfold to our eyes the immense richness of the terse act of actual

baptism? Who are the spectators of this holy drama, who are enthused by it, whom do we want to be impressed, elevated, lifted up and carried away? Certainly the faithful, the convert, the sponsors, the parents, the friends and our parishioners, as many as are present. Those who have studied and discussed Monsignor Marron's *Rite of Baptism of Adults* (Collegeville, 1937) with their converts and their sponsors cannot have failed to notice their surprise at its wealth. Have you ever read a translation of the preface which is sung at the occasion of the blessing of the font without experiencing that a new world was thrown open before you: Baptism, Church, salvation and a new mankind rise before you in their original reality, a cosmos of the things of the Spirit, who proceeds from the Father through the Son.

Why do we deny our faithful the continuous and repeated experience of these great things? Aren't we in danger of appearing as a caste of medicine men with secret rites, surrounded by a magic aura of unintelligible and nonsensical hocus-pocus, if we do not make an effort to let them share according to their status the whole doctrine of baptism plus the experience of grasping with their own five baptized senses the beauty and lucid clarity of the whole of the baptismal rites?

If the Church thought it wise to enlarge on Christ's direct words she certainly did not do it because she thought the devil needed a little more talking to, to understand that he was being cast out, the "ego te baptizo" not being "strong" enough. If the Church did not drop the breathings, adjurations, crosses, anointings, prayers, blessings, and prefaces as superfluous barnacles slowing down the pace in administering the sacrament, she must have had a more important reason than conservation of antiquities or uncertainty about their true importance. We are not pharisees either who stick to the formulas—the more so, the less we understand them. Therefore I believe that the rich and beautiful ceremonial of baptism, including the blessing of the font, are the best means of impressing a Christian with the true character of his calling and election. Every Christian should therefore be transformed from the natural into the supernatural man by participating in this rite, either as a convert or as a witness or sponsor at another's baptism.

The forthcoming liturgical week in Chicago (21-25 October 1940) has as its theme the "Living Parish." The foundation-stone of every parish is its baptismal font. The work of reconstruction of what is now a skeleton liturgy into something with flesh and warmth of life has to begin in the parish. I think the above critical observations on just one item of petrified and fossil liturgy have made it evident that we are badly in need of a renewed discovery of our own treasures. We have to mine them out of the débris of the past and to mint them into serviceable coin for our people through a more profound teaching and a solemn and striking performance of these holy mysteries. The workshop where this is done is the parish. Encyclicals and pastoral letters are fine things. But don't let us wait for them. The tools are all at hand. Those of us who have enough time for licit recreation have certainly more time to give to this sacrament.

While we administer it, a second priest could read to the people its English translation. We could have candles burning and altar boys ministering. We could ask the sponsors to bring the candle and the white garment. In some countries the baptismal candle is now taken home to burn at the deathbed of the very neophyte many years after. Why don't we baptize most of our converts on Holy Saturday at the appropriate part of our liturgy? Why don't we follow the rubrics and start out at the altar and the gates of the church?

Is it lack of faith that we are so legalistic, always very much concerned with carrying out the letter of the law, which is, of course, necessary, but at the same time so little concerned with the spirit. Let us understand the intelligent execution of our liturgy? "May the font of baptism by the command of Thy Majesty receive the grace of Thy only Son from the Holy Spirit, who by the secret mixture of His divine virtue may render this water fruitful for the regeneration of men. Those who have been sanctified in the immaculate womb of this divine font may come forth a heavenly offspring, being born a new creature. May grace, their spiritual mother, bring forth to the same infancy all that are distinguished by sex in body or age in time."

H. A. REINHOLD

Seattle, Washington

MISSION INTENTION FOR AUGUST.

"For Works of the Press".

There is a special timeliness in recommending to the prayers of the faithful "works of the press," since at this particular time the entire world is news-conscious. Every edition of the daily papers is bought up by avid readers almost before the ink has had time to dry, and, with disaster darkening the horizon of the whole earth, anxious groups cluster around newsstands to scan headlines announcing the latest tragic developments in a war-crazed world. Truly each day we become more cognizant of the power of the press and, with that knowledge comes the responsibility of seeing that our Catholic press remains the weapon of truth in a maze of propaganda and falsehood.

Our beloved Sovereign Pontiff has summarized the quality and power of the Catholic Press when he said, "It is the exaltation of the apostolic speech which makes of different peoples one single people, united in the profession of one divine faith, in one tongue of a thousand accents, all harmonized in the adoration and confession that the Lord Jesus Christ is in the glory of God the Father."

The Custodian of Truth.

From the time of Her foundation the Church has been the custodian of the written word. Through the documents of the early Fathers, the magnificent recording of the Middle Ages and the development of printing, after the invention of the press by the Catholic Gutenberg, she has fostered and furthered every effort for the dissemination of truth and knowledge by the written word. Now with the spread of Catholic Action, the Press becomes the voice of that Action, to counteract the insidious influences of exaggerated nationalism, communism, fascism and atheism, which are endeavoring to overthrow the entire structure of Christian civilization and culture.

America's Privilege.

We are all aware of the splendid Catholic Press organization in the various countries of Europe where even tiny Holland, nationally Protestant as she was, occupied an enviable place in the front ranks because of the number and quality of her Cath-

olic publications. Now the sword has replaced the pen in the hands of European Catholics; but it must be picked up and wielded with renewed force and vigor by those in America. Here the three great gifts of God must be utilized to their fullest by every Catholic editor and journalist in this country. A vital, soul-resuscitating *Faith* must be the motivating element in every article released; an ever-increasing *Hope* must shine through even the most discouraging reports; a boundless *Charity* must point the way to real TRUTH, the watchword of the Catholic press in America.

Consolations in Mission Lands.

The balancing scales of God's justice always equalize the rise and fall of faith in Christ's Church. Thus, while America becomes the hope of the Catholic Press at the present time, consoling reports from mission lands prove that the men and women who are carrying His standard to the far reaches of the earth recognize the need for the development of this press and are cooperating in every way possible. In China, Japan, India and parts of Africa there are to be found the beginnings of what, one day, will constitute real and formidable agencies for the dissemination of Christian principles and interpretations of world events from the Catholic viewpoint.

Since " the ministry of the pen " must continue, the Society for the Propagation of the Faith urges the faithful to coöperation with the desire of the Holy Father by praying during the month of August " for works of the press." Then it will be possible for that Press to carry out the sublime command of the Vicar of Christ " to disseminate and explain God's words, make His cry of danger and warning resound and, with pen and newspaper, send out the Voice of the Father and Teacher."

THOMAS J. MCDONNELL,
National Director,
The Society for the Propagation of the Faith.

REVISION OF THE BIBLE IN ENGLISH.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read with great interest and profit in the July number the revised version of a letter that I received from Father McClellan at Christmas. When he asked me if you might publish it anonymously and when I agreed to the suggestion, I had no idea of attempting to answer it. Indeed, this is not an answer but rather an explanation.

It seems to me that those who read the letter will think that I am criticizing the standards that he lays down so clearly. It happens that I am in complete agreement with them. My objection was outside all that he has touched upon, with one exception which I shall refer to later.

I did not keep a copy of my first communication which offered Father McClellan the opportunity of writing so scholarly a reply. If I remember rightly it was a short note written on a penny post-card. Moreover it only referred to two verses of St. Luke which I found printed in a local newspaper. What I said was the recording of a reaction rather than a well-considered criticism. I admit that the reaction was unfavorable, but it was only unfavorable for a reason that is not mentioned by Father McClellan.

It did not refer to the four objects that he thinks the translators should have had in view. I repeat them here. A vernacular version must be (1) correct, (2) grammatical and idiomatic, (3) contemporary in diction, (4) as attractive in literary quality as compliance with these three demands permit, but not first and foremost a work of literary art. Now my objection does not directly touch any of these desirable conditions. I disliked the two verses because they were so different from what I had been accustomed to.

What a stupid criticism, it may be said: of course the verses are different. They are different because they are better. The very idea of a new version is to make differences. To which I reply, and this is the substance of my objection: Why make so many differences unless there is need of them? It is the application of the four points and not the propriety of the four points that I disagree with.

In the two verses I find no less than ten changes in words, and two changes in order. For me " do not fear " is no more contemporary than " fear not "; " a great joy " is understandable but not contemporary; " news " is an irritating change from the old familiar " tidings " which has the ring of Christmas bells in it; " today " conveys no more sense than " this day ", which is an exact translation; " town " is English rather than American; and so on. Why all these changes?

My objection probably arises from my mistaken notion of the scope of the undertaking. Like many others I thought that the new version was to be on the line of the Challoner recension, *i.e.* that obvious mistakes would be corrected and archaicisms removed, and that what is called Bible English would be retained. I see that the Bible English word " behold " *is* retained.

This brings me to the question of what the letter calls the tyranny of Bible English. Here we part company completely. I would not like to see the " Our Father," the " Hail Mary " and the " Apostles' Creed " rewritten. To such words as " hallowed," " trespass," " fruit of thy womb," " Holy Ghost," " descended into hell," I am unalterably attached. I find nothing objectionable in the expression " gave up the ghost," indeed, I am told it is quite familiar to those who read the sports page.

Moreover, what is contemporary English? Are there not many forms of contemporary English? We have great differences in the current speech of the various parts of the English-speaking world. For me the English of the Bible is still contemporary English with a universal usage. We use it quite naturally when we approach the things of God. Like all forms of literary expression it tends to become archaic and obscure. Where it is no longer understandable, or where it is incorrect, let it be changed; but where it is still alive with true meaning let it be guarded as an heirloom. I am glad that I was taught to love the old Bible English, which was a pedagogue that led me into the Church.

Is it historically correct to speak of Bible English as though it were Protestant? The Doway version was the work of men who laid down their lives for the Faith. It undoubtedly preserved much of the diction of the first writers of English prose,

including that of St. Thomas More, who has told us that Holy Scripture was translated long before his time, and long before the time of Tyndale. To break with this great tradition seems deplorable to me. To talk of it as a tyranny is beyond my comprehension.

No doubt every version has its value. It may be useful to try to keep up with current speech, but it is a race that can never be won. I fear, however, that such a version will only find a place on the shelves of students' libraries—it can hardly expect to supplant a tradition that is alive and familiar.

My dear friend, Father McClellan, knows the spirit in which this is written. He is a student with an exact mind, whilst I am only speaking for those who love things that are familiar. My opinion is of small importance, but I feel that it represents the thoughts of many others who have more right than I to speak.

EDWARD HAWKS

Philadelphia, Pennsylvania

COMMUNICATIO IN SACRIS.

Qu. Priests in small towns as well as large cities are at times invited to attend certain civic and charitable functions which in their object may be praiseworthy. However, on the same platform as patrons or speakers are often men and women who are bitterly opposed to Catholic and even Christian principles and are known as such by both Catholics and others.

What should a priest's attitude be to these people? If he is friendly toward them, applauds their addresses or speaks in a complimentary way of them in his own address, will not this be considered by all that he tolerates, if he does not approve, their views, including certain views he cannot in conscience tolerate?

On the other hand if he ignores them or openly attacks their principles, especially if they have just spoken, would this be considered by Catholic theologians as contempt for lawful authority in the case that some hold public office in that place or elsewhere? Our Catholic people in general do not distinguish between the honor due to the office and to one's opinion of the man in office. The priest would be judged as approving wrong principles or not having the character to disapprove if he acts in a friendly way or is silent, and both viewpoints would be harmful to the Church and to souls. The easier way of course is never to attend such public affairs; but this too may lead to harm and misrepresentation.

I would be obliged for your views in this matter, as it has been a practical difficulty which I have had to face.

Resp. It would be difficult to lay down a general principle that would be applicable to every particular case that might present itself. Leaving aside the question of whether or not a priest should attend such functions, a question which local ordinaries will likely decide, we can at least make the following applications of the general principles of moral theology:

1. He may not directly or indirectly approve of views that are morally wrong, even if his failure to do so would be considered contempt of lawful authority, a contingency that would seem rather far-fetched.
2. Only a very serious reason would justify his action if his mere presence were a source of scandal.
3. As a priest, he might be obliged to take issue with the proponents of harmful doctrines. In such instances, even silence on his part would be wrong, not to mention actions that might be interpreted as approval or toleration of these teachings.
4. If he is not prepared to be a priest and a Catholic and to act in conformity with his position at all times, he should stay at home.

A CORRESPONDENT SUBMITS THREE SUGGESTIONS.

A Brief Introduction for Pamphlets Intended for Non-Catholics.

There are missing from nearly all the religious pamphlets or tracts intended mainly for non-Catholics two short paragraphs, one a little bit of advice and the other a short prayer.

The advice might be: Reader, you are kindly invited before reading these pages to place yourself in the presence of God. Read slowly and be sure you grasp fully the meaning of what you read. Read as alone with God and thinking only of your eternity.

The prayer: Grant, O Lord God Almighty, that I may see the truth and give me the strength to follow it. Or: O Heavenly Father enlighten me to find the truth and strengthen me to embrace it. Or: Our Father who art in heaven, give me grace to see what is right and strength to do it. Or: Lord, that I may see what is right and have the courage to do it.

Christ Founded the Church, Rather Than Built It.

" Building a Church " brings too vividly to many a material structure and it is years and years before this mental picture is supplanted by a clear-cut understanding. In dealing then with children and converts of a certain mentality it might be better—the writer thinks he knows it by experience—not to speak or write always when discussing the subject that Christ built a church but to vary it by stating, that He founded a society, or, established an organization, to carry on His work when He would have left the earth. He meant all of us to join this society because He stated it to deliver His message and carry on His work after His death. This society—He started only one—is existing to this day and it is spread all over the world. It is called " The Catholic Church," or, simply ' The Church,' and, of course, it goes back to the time of Christ. This society speaks in His name and with His authority—as if He Himself was speaking— " He that hears you, etc."

The Morning Offering.

Unlike the making of books, there is an end in the case of " Morning offerings." They are many, mostly good, and many too long, yet not one of them but reveals some flaw according to some critics.

Once a priest asked an earnest, frank-spoken layman: " Do you make a daily offering of your thoughts, words, and actions to God? "

" I do not," he replied. " I never could bring myself to it."

" Why? "

" I am not sure that they would always be such that I could or would care to offer them to God."

So the priest gave him the following morning offering, and he accepted it without demur.

" O my God, I humbly offer Thee all my thoughts, words, and actions of today, *insofar as they are not sinful,* as so many acts of Faith, Hope, Love, and Contrition and in union with all the thoughts, words, and actions of my Blessed Lord while on earth. I also renew my intention to gain the indulgences that may be attached to the various actions of the day. May they all be pleasing to Thee, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Canton, Ohio E. P. GRAHAM

HOW DO BOOKS GET ON THE INDEX?

Qu. How do works get on the Index? Is it through the hierarchy of a particular country, and against works only of that country? If a country have no episcopate (as England between the sixteenth century and 1850), might this account for a whole more or less heretical literature escaping formal mention on the Index?

Resp. The Congregation of the Index no longer exists. Competency regarding forbidden books pertains to the Sacred Congregation of the Holy Office. By virtue of canon 1399 various categories of books are automatically forbidden, and there is no need to include them in the Index of forbidden books. Particular councils, local ordinaries, and to some extent religious superiors, according to canon 1395, may prohibit books for their own subjects. All the faithful, especially clerics, are obliged to report such dangerous books as come to their attention to the local ordinary or directly to the Holy See. Legates of the Holy See and Rectors of Catholic Universities have a special obligation to be alert to discover such harmful publications. This obligation pertains to all publications, whether of Catholic or non-Catholic origin, whether produced in their own territory or in any other.

The lack of a hierarchy might indeed have the effect mentioned by the questioner.

LITERATURE ON THE BAPTISM OF ADULTS.

Qu. In a recent meeting of the clergy one of the questions discussed was the baptism of adults according to the long form given in all complete editions of the Ritual. From the discussion it is evident that the beautiful prayers, ceremonies and symbols peculiar to this rite are not only meaningless to the average convert but also somewhat a matter of wonderment to him—quite as much so in fact as they are to his sponsors who are of the household of the faith. What literature in different languages is obtainable on this subject that would be of interest to all concerned — the minister, convert, sponsors and the faithful generally?

Resp. Fortunately there is no longer any dearth of excellent literature on this subject. Within the last few years several valuable booklets and one complete translation of the Roman

Ritual have appeared. It is not claimed that the following list of English, French, German and Italian works is exhaustive.

ENGLISH: *The Rite of Adult Baptism,* 103 pages. By the Benedictines of St. Martin's Abbey (The Dolphin Press, Philadelphia, 1937). Contains the complete rite in Latin and English with an explanation of all the ceremonies and symbols.

The Rite of Baptism of Adults by Monsignor Marron (The Liturgical Press, Collegeville, 1937). Contains an English translation but no Latin, 62 pages.

FRENCH: *Manuel du Baptême des Adultes,* Texte du Rituel Romain avec Traduction et Explications (Desclée & Cie, Paris, 1934), 52 pages.

Le Baptême des Adultes by Robert Lesage (Publications Notre-Dame du Roc, Marseille, 1931), 116 pages. Contains no Latin, a French translation only in part, but it is a lucid and systematic explanation of the rite.

GERMAN: *Das Neue Leben:* Die Taufe eines Erwachsenen nach dem Römischen Rituale, 40 pages. By the Benedictines of Maria Laach (Herder, Freiburg, 1925). No Latin; German translation incomplete; 40 pages.

Das Römische Rituale by Paul Lieger, O.S.B. (Volksliturgisches Apostolat, Klosterneuburg bei Wien, 1936). This is a complete German translation of the Ritual of Pius XI; 592 pages.

ITALIAN: *Sacramento del Battesimo dei Bambini e degli Adulti,* Testo Latino-Italiano con Note Storico-Liturgiche by Edmundo Battisti, O.S.B. (Marietti, Turin, 1939), 71 pages. The Latin and Italian texts are complete.

Ecclesiastical Library Table

RECENT THEOLOGY.

The excellent series of articles by the Rev. R. Lombardi, S.J., in the *Civiltà Cattolica* on the necessity of faith for salvation and on the way in which all who have come to the use of reason receive sufficient grace to make an act of supernatural faith [1] was concluded in April. Father Lombardi believes that to the vast multitudes outside the pale of Catholicism there is given at some time in their lives an opportunity of learning the essential truths of divine revelation, so that—presuming their separation from the Catholic Church, the ordinary exponent of God's message, to be inculpable—people of any religious belief can elicit an act of faith that will serve as the basis of their justification. The majority of heretics and schismatics retain the fundamental tenets of Christianity; the Jews have the Mosaic revelation. Even the Mohammedans, Father Lombardi conjectures, inasmuch as they acknowledge Moses and Christ as divinely inspired prophets, can come to the cognition of the necessary truths of revelation, that there is one God and that He justly rewards or punishes human beings in the life to come. Finally, even among some pagan nations there may be vestiges of the primeval revelation, made to our first parents, which—obscured though they may be and mingled with myths—furnish the requisite minimum for the object of an act of supernatural faith.

However, Father Lombardi does not agree with Father Pinard de la Boullaye who in his conferences at Notre Dame in 1936 proposed the theory that even if a *supposed* revelation, devoid of authenticity but containing the doctrines of God's existence and His promised remuneration, were sincerely accepted, one could make it the object of an act of supernatural and salvific faith. On the contrary, Father Lombardi contends, at least the fundamentals of the revelation *actually* made by the true God must be accepted, although the certitude of the motives of credibility required in the believer need only be such as will prudently satisfy him individually. That is, relative certitude is sufficient; absolute certitude is not required.

[1] Ecclesiastical Review, Feb. 1940, p. 173.

One who is so situated that he cannot normally learn even the basic truths of divine revelation will receive from God in some manner—perhaps through interior inspiration, perhaps even by an angelic messenger—the requisite knowledge, at least if he does not render himself unworthy by disobedience to the moral law, as his conscience dictates it to him. Father Lombardi asserts that at the hour of death divine graces are given with special prodigality, and it may happen that in the last moments of life, even when death has apparently taken place, the necessary inspiration for the act of faith will be granted. "In those last efforts of grace the problem of faith certainly has a place of honor. We know that the root of justification is faith; we know that an act of faith is absolutely indispensable for adults. Hence, it is reasonable to suppose that grace touches the soul of the dying person to procure the decisive assent, which he has not yet elicited. To one who has culpably resisted throughout his entire life the grace of faith, whether proximate or remote, this last attempt of divine mercy is not due, and it may even not be granted. Nevertheless, it is not impossible; and hence it is not forbidden to find some hope at the grave of a man who died without saying: "I believe". But as for those—if there be any—who reach their last hour after having done their best to observe their moral duties, yet have never come in contact with the indispensable elements of faith, we can be absolutely certain that in the last moments they will have the light, either by interior inspiration or by the apparition of an angel or in some other merciful way devised by Providence."

Father Lombardi takes occasion to discuss the view defended a few years ago by the Abbé Glorieux, to the effect that in the first moment after the soul's departure from the body it has the opportunity of making its irrevocable choice, either for or against God, so that even one who actually departs this life in grave sin may be saved by repenting at that moment.[2] Father Lombardi rejects this theory—first, because the philosophical arguments adduced in its support are far from convincing; second, because it cannot be reconciled with the Catholic doctrine that a person's eternal lot is definitely settled

[2] Ecclesiastical Review, Feb. 1933, p. 204.

by the state of his soul at the very moment when it leaves this life.

Father Lombardi also treats briefly the doctrine of St. Thomas that when a person comes to the use of reason he will immediately deliberate about the directing of his life to a final end. If he chooses a bad end, he will commit a mortal sin; if he chooses the proper end, God, he will be justified.[3] The main theological difficulty with this teaching concerns the case of an unbaptized person who has never had an opportunity of learning the essential truths of divine revelation. To be justified, one must turn to God as the author of the supernatural order; and how can the person in question do this without first making an act of supernatural faith, which in his case would seem to be impossible? Father Lombardi recognizes this serious difficulty, and proposes the view that the theory of St. Thomas would be literally true only in the case of one who would attain to the use of reason in the hour of death. For, according to Father Lombardi's principles, God would not fail then to bestow on such a person the grace of faith—for example, by direct interior illumination—if he used his natural powers to choose the right as he saw it.

Father Lombardi's articles are indeed a splendid contribution to the vexing theological problem of the way in which God's salvific will provides for the salvation of pagans and infidels. While strictly orthodox and moderate in tone, they defend convincingly the comforting doctrine that all men of good will, however unfavorable their surroundings may be, will certainly receive sufficient means to elicit an act of supernatural faith and thus to be placed on the way to eternal salvation.

The very consoling doctrine of Catholic faith that the Holy Trinity abides in the souls of the just forms the subject of an article by the Rev. A. M. Woodbury, S.M., in the *Australasian Catholic Record*, 1940 II. This doctrine, so frequently and emphatically proposed in Sacred Scripture and in Tradition, gives rise to the question, discussed at length by theologians: "What precisely constitutes the special presence of God in the soul adorned with sanctifying grace?" Father Woodbury distinguishes three opinions. Vasquez held that it consists

[3] *Summa*, I-II, Q. 89, a. 6.

merely in the fact that the divine essence, which is present in every soul as the cause of its natural entity, also causes supernatural effects in the souls of the just, such as grace and the virtues. According to this view, the special presence is only the divine presence by immensity, common to all creatures, but in the case of the just acting also as the agent of supernatural goods. Suarez taught that this special divine presence is something formally distinct from the presence by immensity, and consists in this, that God abides in the soul of the just man as the object attained by his intellect and will. In this view, even if, by an impossible supposition, God were not really present to the just soul in virtue of His immensity, He would be really present by the contact of knowledge and of love. The third view, that propounded by John of St. Thomas, follows a middle course, and explains the indwelling of the Holy Trinity as a quasi-experimental attainment of God through the gift of wisdom and love, which are produced in the soul by the agency of the common presence.

In this third view, the special presence is dependent on, and cannot be separated from, the common presence; nevertheless, it is distinct from this latter in that it formally establishes a new real contact, that of objectivity. Father Woodbury prefers this third opinion, and as one of his corollaries he asserts: "Mystical or infused contemplation is in the normal way of sanctity, since it consists principally in the actualization of the quasi-experimental knowledge which is already in the just soul through the habit known as the gift of wisdom."

An instructive application of the principle *Lex orandi statuit legem credendi* is "Divine Grace in the Collects" by Dom Romanus Rios, O.S.B., in the *Clergy Review,* February, 1940. The author points out that all the Catholic principles of grace that were impugned by the Pelagians and the Semi-Pelagians of the fifth and sixth centuries—such as the necessity of supernatural grace for the enlightenment of the mind and the strengthening of the will, the gratuity of grace, the helplessness of human nature—are frequently expressed in the various collects of the Mass throughout the year. While admitting that a methodical checking of the sources has not yet been made, Dom Rios surmises that this emphasis on grace is due to the fact that many of the collects originated in the Roman

Sacramentary, which was composed around the time of the Pelagian controversies. He concludes with the suggestion that theologians make more use of the liturgy, and he believes that " points of view which now separate different schools of theological thought could perhaps be brought closer together in the light of these unmatched liturgical formulae."

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The most widely discussed question in Mariology at the present time concerns the manner and the extent of our Lady's cooperation in the redemption of mankind. Few would hesitate to grant her the title " Mediatress of all graces "; but the precise significance of this title is still a matter of much uncertainty. While it is generally acknowledged that Mary participates by way of intercession in the distribution of all graces—subjective redemption, as it is called—there are some theologians who do not admit her direct participation in the acquisition of graces, or objective redemption.[4] To the study of this question of our Lady's mediatorial office the entire issue of *Ephemerides Theologicae Lovanienses,* 1939 IV, has been devoted.

The leading article is by the Rev. J. Lebon, who defends the doctrine that Mary had an active part in the acquisition of graces in union with her divine Son. The writer proposes as a doctrine of divine revelation that in the decrees of Providence Christ and Mary constitute one principle of salvation for the human race. God manifested this decree by choosing Mary to be the mother of the Redeemer; and tradition dating from apostolic times, especially by emphasizing the parallelism between Adam and Eve on the one hand and Christ and Mary on the other, corroborates the existence of this divine plan.

Father Lebon ascribes to Mary two capacities—one official, as mother of the Redeemer, and the other personal. In this latter capacity she merited *de congruo* for mankind in the course of her mortal life, by her prayers, her sufferings, etc. But in her official capacity she had a direct and vital part in the actual redemption, in that she renounced her maternal rights over her Son and gave Him up to death. Through this manner of participation in the objective redemption, Father Lebon

[4] Ecclesiastical Review, Aug. 1938, p. 188; Feb. 1939, p. 179.

contends, Mary merited graces for the human race *de condigno.* On this point he differs from the majority of those who defend Mary's co-operation in the acquisition of graces, inasmuch as they regard her as meriting for us only *de congruo.*

The main difficulty adduced by those who do not admit our Lady's immediate participation in the acquiring of graces is the fact that she herself needed to be redeemed before she could possess sanctifying grace; but only through sanctifying grace is one made capable of meriting; therefore, she could contribute no merit to the actual work of the redemption. To this objection Father Lebon replies that since Mary's part in the redemption was derived from her office as mother of the Redeemer, and consisted essentially in her renunciation of her rights over the life of her Son, the divine maternity itself, granted to her in the divine intention prior to the graces of the redemption, empowered her to contribute directly toward the meritorious efficacy of the redemption.

In the same issue Canon Bittremieux collates the statements of recent Popes relative to the question of Mary's co-operation in man's redemption, and concludes that at least some of these statements, notably those of Benedict XV and Pius XI, must be interpreted as referring to a participation by Mary in the objective redemption, and not merely to her activity in the dispensation of graces. Canon Bittremieux takes occasion to remark that in discussing this theological question we should first investigate without bias the authoritative statements of the sovereign Pontiffs, and only after we have learned their teachings strive to solve the difficulties that the doctrine may involve. He contrasts this method with that of approaching the question with the conviction that Mary's immediate co-operation in the work of redemption was impossible and interpreting the teachings of the Popes in accordance with this conviction.

The Rev. C. Dillenschneider, C.SS.R., summarizes the opinions on Mary's mediatorial office that were current in the seventeenth century among theologians and preachers. He draws the conclusion that the majority attributed to Mary a part in the acquisition of the graces of the redemption, although it is true that some others viewed her as merely procuring graces for mankind by her intercession. Moreover, among the

former there were some who were conscious of the difficulty arising from the fact that Mary herself needed to be redeemed. Thus, Father Salazar, a Spanish Jesuit, distinguished a sequence of nature in Christ's redemptive activity—first, alone He merited redemption for her, then in union with her He redeemed the rest of the human race.

The Rev. J. Carol, O.F.M., who has written extensively on Mary's mediation, contributes an article on the attitude of the episcopate toward this doctrine. He cites a great number of statements made by cardinals, archbishops and bishops, subsequently to the definition of the Immaculate Conception, ascribing to our Lady an active co-operation in the redemption, and bestowing on her the title of Co-redemptrix. He points out that these statements have been intended to express, not the personal opinions of the members of the hierarchy, but the accepted belief of the Church. And, he adds, the manner of co-operation which they attribute to Mary corresponds to the fourfold way in which Christ effected the salvation of mankind—merit, satisfaction, redemption and sacrifice.

The final article in the issue is a criticism by the Rev. A. Janssens, C.I.C.M., of the recent work by the Rev. W. Goossens *De Co-operatione Immediata Matris Redemptoris ad Redemptionem Objectivam,* in which the immediate co-operation of Mary in the acquisition of graces is denied. Father Janssens believes that a more profound study of Soteriology by the theologians will help to clarify the problem of Mary's participation in the redemption. He essays to answer the main objection to the redemptive activity of Mary by a distinction similar to that of Father Salazar, mentioned above—the distinction between the redemption of Mary herself by Christ alone in the first instant (by priority of nature in the divine intention), then that of the rest of mankind by Christ and Mary.

Another defender of Mary's prerogative as Co-redemptrix is the Rev. B. Merkelbach, O.P., in his *Mariologia.*[5] He reduces our Lady's co-operation in the objective redemption to two main factors—her acceptance of the motherhood of the Redeemer and her association with Him in His Passion, whereby she merited *de congruo* for us whatever He merited *de condigno.* The author believes that it is a revealed doctrine that Mary

[5] Paris, Desclée, De Brouwer, 1939.

is the Mediatress of all graces; yet he admits that while it is a general law that all graces shall be dispensed dependently on her intercession, grace is sometimes given by an extraordinary disposition of divine Providence outside of this normal code.

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In his study of frequent communion in the middle ages—*Die Häufige Kommunion im Mittelalter* [6]—the Rev. P. Browe, S.J., brings out some interesting information. Between the twelfth and the fifteenth century the practice of frequent communion was very rare. Even the most devout of the laity received the Holy Eucharist only three times a year. Among religious, holy communion once or twice a month at most was the usual custom. Father Browe explains this infrequency of approach to the holy table as the result of a number of circumstances, such as the jealous guarding of the right to administer the sacraments by parish priests, the exaggerated ideas of the preparation required for a worthy holy communion, the exclusion of whole classes, such as merchants, from frequent communion. It was only in the sixteenth century that the true Catholic doctrine on this subject began to be reduced to precision, and thus the way was gradually prepared for the momentous decrees of Pope Pius X.

The Rev. R. Soporano, writing in *Periodica de Re Morali, Canonica, Liturgica,* 1939 V, discusses a liturgical question which has a dogmatic background—namely, whether the function of serving a low Mass belongs properly to a cleric or to a lay person. The writer shows that in the beginning the server represented the laity; it was only from the ninth century that stress began to be laid on the services of a cleric; nowadays there is a tendency to return to the ancient idea, as appears from Canon 813, which makes no mention of a *cleric* as the minister at low Mass. Dr. Soporano believes that the chief office of the minister is to make the responses rather than to administer to the priest in the sacred function; and in making the responses he is acting as the representative of the laity.

In a recent work entitled *The Origin of Private Penance in the Western Church* [7] the Rev. R. C. Mortimer, a non-Catholic,

[6] Münster, Regenbergsche Buchhandlung, 1938.

[7] Clarendon Press, 1939.

endeavors to prove that private penance was unknown in the early Church. Writing in the *Month* for March, the Rev. J. H. Crehan discusses this matter and argues that evidence for the existence of private penance can be found in the works of Origen and St. Augustine and in the *Didascalia Apostolorum*, dating from the third century. The early writers made much of the passage in St. Matthew which records our Lord as saying: "If thy brother shall offend, go and rebuke him between thee and him alone" (Matthew, 18: 15). The words "against thee", found in our versions, were not in the text as many of the Fathers knew it, nor do they appear in several of the best manuscripts. Now, if these words are omitted, the text becomes, not a piece of advice to every Christian on the subject of fraternal correction, but an admonition to an apostle or a bishop on the administration of private correction, or private penance, to an erring member of the Church. Father Crehan explains the rigidity of the public penance which was in vogue in the fourth and fifth centuries as the natural consequence of the public status which the Church had gained from Constantine and his successors. However, he adds, there is no convincing reason to believe that some private penance did not exist simultaneously with public penance in these centuries. In the seventh century private penance became common again at the inspiration of the Irish monks who seem to have derived their monastic system from Egypt, where private penance flourished as early as the second century.

The eleventh and twelfth centuries witnessed a great development in the doctrines pertinent to Christian marriage. Two questions especially were widely discussed—whether marriage is essentially constituted by the consent or also needs consummation for its essence, and whether marriage is absolutely indissoluble. These points are treated by the Rev. H. Portmann in *Wesen und Unauflösichkeit der Ehe in der kirchlichen Wissenschaft und Gesetzgebung des 11 und 12 Jahrhunderts.*[8] The author relates how the French school gained the victory in regard to the first question, while the school of Bologna triumphed in regard to the second. The work of Dr. Portmann illustrates the assistance rendered each other by theology and church law.

[8] Emsdetten, Lechte, 1938.

It is a recognized principle that the Oriental Christians are not to be latinized; the Church wishes them to retain all that is proper to their traditions and historical rites. However, in the schema presented to the bishops at the Vatican Council it was stated that certain devotions in common use in the Latin Church, such as the Way of the Cross, the Rosary, the Forty Hours' devotion can with profit be taken over by the Orientals, and that bishops of the Eastern churches who oppose such devotions on account of their Latin origin are to be reminded that their acceptance is not detrimental to the preservation of the Oriental rites. The premature interruption of the Vatican Council prevented the discussion of this matter. In the *Gregorianum*, 1940 I, the Rev. J. Schweigl, S.J., broaches the question whether or not this principle of the schema should be regarded as valid and opportune. For nowadays we have a deeper knowledge of the Oriental churches and a broader outlook of their ritual and devotional practices; so that some scholars do not hesitate to say that devotions such as those just mentioned are alien to the liturgical ways of the East and should be positively excluded. In essaying to solve this problem, Father Schweigl follows a middle course. Some Latin devotions, such as the litanies of Our Lady and of All Saints are already found equivalently—though in a somewhat different form—in the cult of the Oriental churches (the supplications and *acathistia*); and the form of these should not be latinized. Others, he says, such as the Rosary and the devotion of the Sacred Heart, do not seem to be found even equivalently in the religious practices of the East, and these may be profitably introduced, but in such wise that their form shall be in harmony with the ritual. Accordingly, the principle laid down in the schema of the Vatican Council can be substantially retained.

The theory that a particular race is superior to all others because of its blood is to be ranked as a heresy, promulgated with disastrous consequences in modern times. Indeed, the Holy See regards this theory as so dangerous that in 1938 the Congregation for Seminaries and Universities sent a list of eight propositions to the rectors of all institutions of this nature, urging them to provide the students with a refutation of these erroneous notions. Thus, the third proposition reads: "The intellectual and moral qualities of man come mainly from his

blood, the source of racial characteristics", and the fourth: "The essential aim of education is to develop the characters of the race and to inflame men's minds with a burning love of their own race as the supreme good." In the *Irish Ecclesiastical Record* for February and March, the Rev. Stephen Brown, S.J., treats of this heresy of racialism, from both the scientific and the religious standpoint and points out its untenableness under both headings. It is interesting to note that among the most ardent defenders of the theory of race superiority some forty years ago were two Frenchmen, Gobineau and Vacher de Lapouge, and an Englishman who renounced his nationality to accept German citizenship, Houston Stewart Chamberlain.

The Rev. J. de Ghellinck, S.J., describes in the *Nouvelle Revue Théologique* for February the process being employed in one of the most scholarly undertakings of modern times—the preparation of a new edition of the writings of Duns Scotus. The Friars Minor, who are engaged in this task, are painstakingly utilizing every possible means to provide theologians with the genuine text of the *Doctor subtilis*. Up to the present the best edition of Scotus has been that which was edited by Luke Wadding in 1639; but now it is known that this work, excellent though it was in view of the primitive methods of the times, has many defects, especially in presenting as the writings of Scotus some of the notes taken by his scholars. In preparation for this new edition the twenty collaborators have photographed every manuscript available in the libraries of Europe, and the collation of the texts is being done by twelve scholars in Rome. Undoubtedly this edition will eventualize as an outstanding work of permanent value, in line with the fine traditions of Franciscan scholarship.

Last February's article on Recent Theology should have designated Father L. Di Fonzo as O.F.M. Conv., instead of O.F.M.; and his dissertation was published by the Institute of the Friars Minor Conventual in Rome, instead of at the Antonianum.

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Book Reviews

DICTIONARY OF THE AMERICAN HIERARCHY. By the Rev. Joseph B. Code, D.S.H. Longmans Green & Co., New York. 1940. Pp. xxii+425.

This is a book that every pastor is apt to want and to use. During the two weeks the reviewer (a pastor) has had this book, it has been taken from the shelf five times to settle points brought up by his visitors.

Apart from this utilitarian aspect, the *Dictionary* is a superb piece of historical research work. Gathering the principal facts in the lives of more than five hundred bishops, checking places, names and dates, means an amount of labor that can be appreciated only by the student who has specialized in history. It also means hundreds of miles of travel to examine diocesan archives, and often enough long hours of cataloguing those archives to make the information available.

The author has arranged the names of the American hierarchy in alphabetical order, appending a short but adequate *vita* to each. Dr. Code writes " . . . there have been certain difficulties in securing fuller information, chiefly because of the lack of source material, and because many of the subjects treated were men who wrote their lives merely in deeds, in unorganized, pioneer times."

The Most Reverend Apostolic Delegate has written an Introduction reciting the " milestones of a glorious advance, the steps in the progress of the Catholic Church in the United States." This Introduction adds no little to the value of the book.

There are surprisingly few typographical errors. The one (p. 333) however which states Bishop Stariha resigned his see on 29 March, 1902 is unfortunate, since he was consecrated 28 October, 1902. It should read 1909.

CANONICAL ELECTIONS. By the Rev. Anscar Parsons, O.M.Cap., J.C.D. Washington, D.C., The Catholic University of America Press. Pp. xii+236.

One might be justified in hailing this book as a working pamphlet for ecclesiastical voters, if it were not for its length, which, however, is decidedly no disadvantage. Much of it is due to a prodigality in the use of space given by the author in the interests of a vivid arrangement of his material. Thus a considerable degree of artistry has created highlights throughout the work. A rapid glance at any page is sufficient for a perception of the points raised, analyzed, and solved. The pleasant consequence is that studying the whole treatise consumes less labor than many an ordinary, less competently constructed book.

One may therefore soberly acknowledge the value implicit in it for every participant in an ecclesiastical election, no matter how lacking in canonical learning he may be.

The book gives both an historical survey and a commentary on its subject. The historical survey is brief but illuminating. Carefully dissecting the institution called election through many centuries, it justifiably reaches the conclusion that election, prior to the twelfth century, designated an act that was variously nomination, confirmation, acclamation, acceptance, rather than the right of a majority to choose a definite person or object for a given end.

Following the six chapters of the historical survey, comes the commentary which covers the relation of special electoral provisions to the general law of the Code, the summons, the voters, the act of election, the conclusion of the election, and defects in the election. The first and the last of these chapters in the commentary represent probably the points challenging the greater amount of research, and comprehend much that shows original analysis and deduction. Chapter Nine dealing with the qualifications of the voters is probably the most interesting, turning about characters that assume a certain quality of familiarity.

The work is to be commended for two valuable summaries: an historical summary at the end of the historical survey; and a summary of the causes invalidating elections. In the latter summary, however, one observes a tendency to render explicit what the author seems to feel was handled perhaps vaguely or only implicitly in the body of the text. This is most apparent in a conclusion regarding the effects of force, fraud, and deceit. By analogy with the case in which an elector is slighted, the author concludes that the elector might demand the invalidation of the election if his appeal were made within three days of the election. This conclusion is not explicitly drawn in the body of the text. It is merely stated that the vote is rendered invalid.

Interesting discussions are incorporated on vote by proxy, the right of one on the ground to vote, on multiple voting, on the distinction between the old law and the Code on those who are to be summoned, on the significance of the term *extranei* as applied to those who have no vote, on penal and non-penal deprivation of the vote under the common law, on the distinction between the concept of the secret ballot in the Fourth Council of the Lateran and the Council of Trent, on the nature and obligation of the office of teller, and on subornation. Conclusions derived from most of these discussions are enumerated at the end of the work. Several conclusions, however, should have been added: for instance, that the publication of each vote is required for a licit election but not for validity; the person elected may assume the

duties of his office as a delegate of his superior even before the confirmation of the election without forfeiting his right to the office; a candidate is unworthy only when he is marked by some taint of immorality; and moderate persuasion may be used to prevent the election of an unworthy candidate. All these conclusions drawn in the text seem to fall within the description given by the author at the beginning of his final catalogue, that is, they are " findings on points not previously considered by canonists or are the results of a more thorough investigation than that given by the general commentators."

Especially startling is the author's attitude toward subornation, though not for that reason unjustified. Because of its very daring, it should have been represented by a conclusion in the final list. Both in the chapter on the act of election and in the chapter on defects in the election, the author shows himself distinctly in favor of a preliminary discussion of the merits of the respective candidates and even of a *subornatio bona*, or a well intentioned solicitation aimed at the greater good of the Church.

THE SUCCESSFUL ERROR. By Rudolf Allers. Sheed and Ward, New York. 1940. Pp. 261.

This timely work from the pen of a brilliant author is an extremely important contribution. Unfortunately, it will not create the stir which it merits because the people who need it most—the psychoanalysts themselves—will not read it. Anyone who reads the volume cannot dismiss it lightly, for Dr. Allers meets the Freudians on their own field and uses their own weapons to show the fallacy of many of their teachings.

Dr. Allers is the man best fitted to write this book. A Viennese by birth, he had been head of the laboratory in the Kraepelin Clinic in Munich until the beginning of the first World War, a neuro-surgeon during the war and head of the laboratory of medical psychology in Vienna after the war. Since 1938 he has been on the faculty of the Catholic University of America. Freud once remarked about Allers that it was a shame such a brilliant intellect had gone wrong—meaning, of course, that he had not become one of his followers.

The work is a calm, fair, erudite survey of psychoanalytical theories. Freud receives full credit when credit is due him, particularly for directing psychiatric thought along psychological lines. Beginning with a chapter on the basic notions of psychoanalysis, he proceeds to its logical fallacies, its axioms and philosophy. He discusses objectively the psychoanalytical theory of sexuality which holds a prominent place in the Freudian system. In it he considers infantile sexuality, the Oedipus situation, partial instincts, the phenomena of aggression,

destruction, resistance, etc. He states that Freud's theory of infantile sexuality " was not forced upon him by facts but by the immanent necessities of his general conception. He had to adopt this view if he wanted to avoid self-contradiction."

Dr. Allers differs with those writers and students who would recommend the method and refute the philosophy of psychoanalysis. He feels that the notion that psychoanalysis is compatible with any philosophy, including the crudest materialism, is due to the fact that the defenders of this thesis believe that the psychoanalytic method meant only free association and they overlooked the basic importance of interpretation. He feels we may safely retain free association as a therapeutic measure, but in one section he discusses the axiom that the chain of free associations always leads back to the real cause of mental phenomena.

The chapter dealing with psychoanalysis and ethnology is a most interesting one. The ethnological background is important in the Freudian system because Freudians insist that the development of the individual recapitulates that of the race. The author takes Freud's own statement to bear out something which he has been insisting upon for years, namely, that Freud selected the concepts which fitted in with his theory and blithely rejected those which would have cast doubt upon it. He says, " the facts quoted by the psychoanalysts are chosen by a unique process of selection—not because they are more conclusively proven than others nor because they are reported by scholars of universally accepted fame, but because they fit in with the ideas of psychoanalysis. If there ever was a *petitio principii*, here is an example of it." The chapter on psychoanalysis and religion is noteworthy.

It is a most difficult book to review. To do it justice, one should quote most of the book. It should be on the " must " list of every clergyman, physician and teacher. Priests are frequently asked questions about psychoanalysis and here is an answer to most of the questions. It is no light summer reading—it requires close application; but the reader will be well rewarded for his pains. The editing is good, and the book just long enough.

SCIENCE AND WISDOM. By Jacques Maritain. Translated by Bernard Wall. New York: Charles Scribner's Sons. 1940. Pp. x+241.

Jacques Maritain's place in the intellectual world of our time is, in many respects, unique. He is a profound philosopher, yet he succeeds in being most articulate and intelligible; though an ardent Catholic, he influences a vast circle of non-believers; and, whilst a member

of the laity, he is rightly regarded as one of the foremost exponents of Scholasticism within the Church. Nevertheless, despite his devotion to the Angelic Doctor, he has not been wholly acceptable in the ranks of the pure Thomists. The appearance, in translation, of another of his major works is significant, therefore, not only because it presents a first-rate mind grappling with issues of vital concern to the future of Catholic thought and culture, but because it sheds additional light on all the above aspects of his peculiar position.

In answer to the old problem, revived in recent years, concerning the exact relationship between philosophy and theology, Maritain would turn the tables on those who deny the very possibility of a Christian philosophy by asking, in effect, whether or not there can be such a monstrosity as an entirely non-Christian philosophy? In fact, his central thesis is to show " the validity and necessity of a moral philosophy worked out within the faith and enlightened by the light of theology ". By way of historical approach he depicts the discord of the ancient world, torn by many conflicting systems, in sharp contrast with the hierarchical harmony of wisdoms, infused, theological, and metaphysical, achieved in the thought of St. Thomas and reflected in the ordered life of the Middle Ages. The humanism of the Renaissance and the Reformation shattered this unity by its misplaced emphasis on man. It was anthropocentric, not theocentric. Later, the scientific age was guilty of the same error with the result that its apparent progress lead only to the destruction of human values. It neglected, sometimes even despised, metaphysics, the only gateway through which one may pass from philosophy of nature to God.

The second part of the book is, perhaps, the more interesting since it deals with the specific relations of moral philosophy and is enlivened by some good, old-fashioned controversy. Because the author regards moral philosophy, adequately considered, as subalternated to theology —on the basis of the doctrine of inferior and superior reason found in St. Augustine and St. Thomas—Father Ramirez accuses him of putting both in the same order and of being a " fideist " philosopher. Maritain's reply is, roughly, as follows: Moral philosophy is fundamentally factual. Therefore, if the philosopher claims to be concerned with ultimates he cannot ignore the concrete condition of man as affected by the great dogmas of the Christian faith. Human nature is *de facto* wounded as a result of original sin; so, also, the Incarnation, grace, and such supernatural realities must enter profoundly into any total view of the character of man or of his social and cultural relations. But, whilst adopting these notions borrowed from a higher light (just as he borrows the facts of biology or physics), one can still remain a philosopher studying problems which are peculiarly his own and according to his own mode. This is what John of St. Thomas meant by his

famous *philosophandum in fide*. He was simply pleading for a Christian philosophy distinct from, but with a vital relationship to, theology. In short, Maritain is not at all impressed by the type of detached thinker who feels he has " to leave his soul with his cloak at the university cloakroom."

Whatever may be the reader's opinion concerning the debatable parts of this book—which should be read in conjunction with the classical *Degrees of Knowledge* and the earlier treatise on *Christian Philosophy* to be fully appreciated—he can scarcely help wishing there were others in the field who could write with such superb style and who could combine depth of thought with such clearness and vigor of expression. Maritain is a master in the use of terminology and he is not afraid even to employ " technical jargon when precision requires it ". It may be that his great power of attraction as well as his seeming innovations are both traceable to the same source, namely, his desire to be a progressive rather than a static Thomist. He believes that, although the soul of Thomism is unchanging, its body is adolescent and continues to grow by assimilation. This book, in addition to being a practical demonstration of the difference between true wisdom and mere knowledge, gives ample evidence of his sincerity of purpose and of his complete dedication to a high mission.

Book Notes

Father C. C. Martindale's latest volume is *Towards Loving the Psalms.* (Sheed & Ward, New York. Pp. xi+308). The first section is a series of twelve essays on how to read the Psalms, pointing out the imagination, nature, human nature, the inner self and deeper self in the Psalms, conscience, lovableness in the Psalms, ending with the Psalms of the New Testament and "Shall We Save the Psalms?" The second section is a series of meditations upon verses from the Psalms.

Like all of Father Martindale's books this is well written, although the reader may not agree with the author's interpretation in a number of instances. It is a book from which the priest can extract very much profit.

Recently there has been an awakened interest in the writings of Abbot Columba Marmion. The latest volume to come to our attention is *Words of Life on the Margin of the Missal,* edited by Dom Thibaut and translated by Mother M. St. Thomas. (B. Herder Book Co., St. Louis, Mo. Pp. xxxi+486. 16 mo. Price $3.00.) Dom Thibaut has taken excerpts from the Abbot's writings and fitted them for each day of the liturgical year. The priest in particular will be able to appreciate this book of thoughts for the day. Dom Marmion's writings are based on sound theology and enriched with copious Scriptural references and quotations. They are refreshingly different from the sentimental, allegedly spiritual books that so frequently appear.

The last book to reach us from France, a day or two before the capitulation, is *St. Philippe Néri, fondateur de l'Oratoire romain* by Professor André Baudrillart. The publisher is J. Gabalda & Cie, Rue Bonaparte, 90, Paris, and it is the seventeenth volume of *Les Saints* series. In spite of the limited size of the book, Professor Baudrillart has managed to give an excellent account of the saint whose interests and activities were so varied and widespread that even today men marvel at them. (Pp. 196. Price 11 fr.)

It might prove worth-while for books such as this series to be assigned for outside reading in the French classes of our seminaries. The style is good and not too difficult for the average student. Mainly, it might give the priest-to-be an appreciation for well written hagiography and result in the appearance of some desirable "Lives" for popular consumption.

In spite of troublous times, Dr. Francisco J. A. Belgodere, of Mexico City, has published *La Verdad, La Ciencia y la Filosofia.* Dr. Belgodere presents an outline study of philosophy and truth from antiquity to the present day. This is followed by chapters on La Verdad y el Universo, La Verdad y la Ciencia, La Verdad en Psicologia, La Verdad a traves de la Historia, La Verdad Politico-Social, La Verdad frente a la Etica, and La Verdad las Religiones y la Teodicea. (Francisco Marruenda, Libreria "Pharos," Guatemala 38-A, Mexico, D. F. 1939. Pp. 262.)

The author presents a cogent argument that can be understood by the average educated man. Because of the apologetic nature of the volume, it might have been better to have identified more accurately the citations. The present format, however, makes for easier reading by the man whom the author desires most to reach.

The Canon Law School of the Catholic University of America announce the appearance of three new dissertations, bringing the total of the series of these fine studies to 123. As the editions are quite limited and reprints are rarely made, it would be well for those interested to place their orders promptly.

Dr. Francis J. Burton writes *A Commentary on Canon 1125,* an excellent study on the Pauline Privilege. Dr. Patrick Rice presents an historical synopsis and commentary, *Proof of Death in Pre-Nuptial Investigation,* to which he has added a chapter on civil law provisions with regard to presumed death. Dr. Francis S. Miaskiewicz submits *Supplied Jurisdiction according to Canon 209,* as a workable basis for the correct juridical interpretation of "supplet Ecclesia". Without doubt, the best work in canon law today is being done at the Catholic University in Washington, and these three dissertations will do nothing to lessen the reputation of the school. (Pp. x+205; vii+150; xii+334. Price $2.00 per volume.)

Happiness in Marriage by Father J. L. McGovern, a parish priest, and R.H.D. Laverty, a medical doctor, is intended for the instruction of newly-married Catholics. It is written in simple language, direct and practical. How completely the ground is covered can be gleaned from the chapter headings: Christian Marriage, Its Graces and Laws; Preparation for Marriage; Purpose and Use of Marriage; Pregnancy; Childbirth; Confinement; Baptism; Infant Feeding; Mother's Exercises; Education. The article on exercises to bring the "figure back to its normal outline" is apparently an important one for modern mothers. (Sands & Co., Ltd. London, England. Pp. 106.)

El fin y la significacion sacramental del matrimonio desde S. Anselmo haste Guillermo de Auxerre, by Fr. Abellan, S.J., is the first volume of the first series of "Biblioteca Teologica Granadina". In his fine study Father Abellan traces the teaching on the purpose and the sacramental significance of matrimony in the writings of the scholastics and canonists of the twelfth century, through the writers of Laon, Chartres and Paris, down to the *Summa Aurea* by William of Auxerre, the outstanding figure in the old secular faculty of sacred theology in the University of Paris. He brings out the development of the tradition and the terminology of Saint Augustine to the point at which the schools were ready for the masterly teaching of St. Thomas Aquinas. His procedure is unimpeachably accurate.

Father Abellan has made additional contributions on this same subject in the *Archivo Teologico Granadino.* In the 1938 volume, the first of this series, he described the teaching of Hugh of St. Caro (one of the first Dominicans to hold a chair of Sacred Theology at the University of Paris) on the end and the significance of matrimony. In the 1939 edition he examined the teaching of Thomas Sanchez on this same matter.

The second volume, *De Historia Institutorum Canonicorum,* of Dr. Ivo A. Zeiger's "Historia Iuris Canonici" presents a usable text for seminarians and students of canon law. After some preliminary notes on the material and formal objects, evolution in canon law and its historical bibliography, the author takes up "Historia generalis synthetica Iuris canonici". He divides this into five "ages": the first from the beginning of the Church to the Edict of Toleration; the second, "Efformatio iuris ecclesiastici 'antiqui' saeculo 4-7"; the third, from the 7th to the 12th Centuries; the fourth age, to the Council of Trent; the fifth, "Ius modernum a Conciliis reformatoriis usque ad Codicem I.C.".

Keeping in mind that he is writing for beginners, Dr. Zeiger presents his material directly and without too much detail. In fact the book is practically an outline study. As such it should prove a welcome addition to canon law literature. The bibliography cites 55 titles, 35 of which are German. The bibliography refers to citations in volume one, but as this volume has not come to hand, it is impossible to say whether or not the bibliography is complete in the two volumes. (Aedes Universitatis Gregorianae, Rome. 1940. Pp. 133. Price, 18 lire.)

Books Received

WHENCE COME WARS. By the Right Reverend Monsignor Fulton J. Sheen, Ph.D. Sheed & Ward, New York City. 1940. Pp. 119. Price, $1.00.

THE UNAVOIDABLE GOD. Booklet No. 15, "Radio Replies". Rumble & Carty, Saint Paul, Minnesota. 1940. Pp. 57. Price, 10c.

BIOGRAPHICAL DICTIONARY OF THE FRANCISCANS IN SPANISH FLORIDA AND CUBA, (1528-1841). By the Reverend Maynard Geiger, O.F.M., Ph.D. Saint Anthony Guild Press, Paterson, N. J. 1940. Pp. xii+140. Price, cloth, $2.00; paper, $1.50.

ROYAUME DE DIEU. Par Pierre Montmajour. La Bonne Presse, Paris, France. 1940. Pp. 29. Prix, 2 fr. 50.

APRES LE SABBAT, DES L'AUBE. Par Pierre Montmajour. La Bonne Presse, Paris, France. 1940. Pp. 29. Prix, 2 fr. 50.

HIDDEN YEARS. Scenes from the Childhood of Jesus. By "Lamplighter." M. H. Gill & Son, Ltd., Dublin, Ireland. 1940. Pp. 27. Price, ninepence.

GLIMPSES OF TRUTH. By Sister Michael Cowan, F.D.U., S.E. Holy Ghost Convent, 579 S. Main Street, Waterbury, Connecticut. 1940. Pp. xii+108. Price, $1.00.

THE JESUIT IN FOCUS. By the Reverend James J. Daly, S.J. The Bruce Publishing Company, Milwaukee, Wisconsin. 1940. Pp. x+212. Price, $2.25.

SOME ENGLISH IDIOMS IN THE ENGLISH BIBLE. By the Reverend Charles J. Callan, O.P. The Devin-Adair Company, New York City. 1940. Pp. 32.

JOSEPH TUCKERMAN, PIONEER IN AMERICAN SOCIAL WORK. By Daniel T. McColgan, Ph.D. The Catholic University of America Press, Washington, D.C. 1940. Pp. xx+450. Price, $2.00.

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IS ENGLAND BECOMING PAGAN? By the Reverend F. Woodlock, S.J. Pp. 16. *The Story of the Church of St. John the Baptist, Brighton.* By C. L. Jones. Pp. 22. *Upon This Rock.* By the Reverend J. Phillips, S.J. Pp. 36. *Foundations for Peace.* Letters of Pope Pius XII and President Roosevelt, and the Address broadcast on Easter Sunday, 1940, by the Pope. Pp. 18. *The Holy Family.* Jesus, Mary, Joseph. By the Reverend Sir John R. O'Connell, M.A., LL.D. Pp. 36. 1940. The Catholic Truth Society, London, England. Price, twopence each.

SO FALLS THE ELM TREE. By the Reverend John Louis Bonn, S.J. The Macmillan Company, New York City. 1940. Pp. xviii+287. Price, $2.50.

HISTORIA IURIS CANONICI. Volumen Secundum, "De Historia Institutorum Canonicorum." Auctore Ivo A. Zeiger. Apud Aedes Universitatis Gregorianae, Rome, Italy. 1940. Pp. 133. Prezzo, L.18.

FRANCIS NORBERT BLANCHET AND THE FOUNDING OF THE OREGON MISSIONS (1838-1848). By Letitia Mary Lyons, Ph.D. The Catholic University of America Press, Washington, D. C. 1940. Pp. xx+200.

SACERDOS ET PONTIFEX. Letters to a Bishop-Elect. By the Most Reverend Francis Clement Kelley, D.D. Introduction by the Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States of America. 1940. The Saint Anthony Guild Press, Paterson, N.J. Pp. xiv+164. Price, $1.00.

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THE CLAUSULAE IN THE CONFESSIONS OF SAINT AUGUSTINE. (Volume LXII of the Catholic University of America Patristic Studies.) By Sister M. Borromeo Carroll, Ph.D. The Catholic University of America Press, Washington, D. C. 1940. Pp. xv+90. Price, $2.00.

BLESSED PHILIPPINE DUCHESNE. Pioneer Apostle of the Sacred Heart. A Sketch by the Reverend Eugene P. Murphy, S.J. The Radio League of the Sacred Heart, Saint Louis, Missouri. 1940. Pp. 31. Price, 10c.